BUCKINGHAM CHAPEL, CLIFTON.—On Thursday, September 15th, a congregational tea-meeting was held at the above chapel, and, notwithstanding the heavy rain, there was a numerous attendance. About 300 persons partook of tea in the vestry, and subsequently adjourned to the chapel, where the chair was taken by the Rev. John Penny, pastor of the church. After prayer had been offered by Mr. Howe (of the Baptist College), suitable addresses were delivered by the Rev. Messrs. H. I. Roper, N. Haycroft, James Davis, D. Wassell (of Bath), and G. W. Humphreys (of Wellington); also by Mr. S. Leonard and Mr. T. Pethic. During the past year (1863) the sum of £920 was expended upon the chapel and vestries, of which £670 was subscribed at the time; the greater part of the remaining £250 had been promised previous to this meeting, and before its close it was announced that the balance was entirely liquidated. The pastor was congratulated by the speakers upon the success which had attended his ministry, the church having quadrupled its numbers during the last four years, and the congregation having so much increased that it had lately been found necessary to erect additional pews in the gallery, at a further cost of £150. A selection of sacred music was sung at intervals by an efficient choir, and much contributed to the enjoyment of the evening.

WATCHET, SOMERSET.—The Baptist chapel, and minister's residence adjoining, in this place, having undergone extensive alterations and repairs, the chapel was reopened for divine worship on Wednesday, September 7th, when a sermon was preached in the morning by the Rev. J. Leechman, LL.D., of Bath, formerly of Hammersmith. In the afternoon a public meeting was held, when the chairman, the Rev. S. Sutton, the former pastor of the church, gave an interesting sketch of the church's history since its commencement, and of the circumstances which led to the alterations. The treasurer to the building-fund, Mr. S. W. Williams, then read a very gratifying statement of finances, from which it appeared that, notwithstanding the comparatively large outlay incurred, the debt remaining was very inconsiderable. The meeting was afterwards addressed by James Sully, Esq., of Bridgewater; and the Revs. W. H. Fuller, Minehead; S. Pearce, Crewkerne; C. Williams (Wesleyan), Williston; Dr. Leechman; and J. Mills, Stogumber. A numerous party sat down to a public tea provided for the occasion, and in the evening a sermon was preached by the Rev. W. Guest, of Taunton. On the following Sunday sermons were preached, in the morning by the Rev. P. W. Ramsden, of Dunster, and in the evening by the Rev. C. O. Morris, of Bridgewater.

FALMOUTH, CORNWALL.—A series of interesting services in connection with the recognition of the Rev. Geo. S. Reaney, late of Regent's Park College, were held at Webber Street Chapel, on Tuesday, August 23rd. In the morning at eleven o'clock, after reading the Scriptures, and prayer by the Rev. Mr. Fowler (Wesleyan), the Rev. G. Wilson, of Helston, delivered the introductory address, stating the nature of a Christian church; and then proposed the usual questions to the deacons and pastor, which were appropriately answered. The Rev. J. Allen, M.A. (Independent), then offered the ordination prayer, immediately after which the Rev. T. C. Page, of Plymouth, gave a solemn charge to the minister, founded on Eph. iv. 12. In the afternoon, several fraternal and congratulatory addresses were delivered by the Rev. Messrs. Fowler, Allen, Page, Barnett (of Birmingham), Wilshire (of Penzance), Reaney, and Messrs. Bond, Gutheridge, and J. D. Freeman. In the evening the friends again assembled in the chapel, and after devotional services, conducted by the Rev. Mr. Page (supplying at Truro), the Rev. J. Wilshire delivered a discourse to the church from 1 Thess. iii. 8., and closed the services of the day with prayer. The meetings were well attended, and very interesting throughout.

LEIGHTON BUZZARD, BEDS.—On Thursday, September 8th, a new Baptist chapel was opened in this town, when the Hon. and Rev. B. W. Noel, A.M., preached two very characteristic sermons in the morning and evening, and the Rev. W. T. Henderson, of Devonshire Square, London, preached in the afternoon. About fifty took dinner in one of the schoolrooms, and in the afternoon tea was provided in the assembly-room of the Corn Exchange, when upwards of 250 were present. On the following Sunday two sermons were preached by W. Heaton, Esq., of London, the congregations and the collections being throughout exceedingly satisfactory. The chapel is in the Italian style, and will seat from 400 to 450. The architect is Mr. J. Neale, of Bristol, and the work has been all executed by tradesmen of the town. The cost will be about £900, and the amount already raised is about £500. An effort will be made to pay off another £150 within six months, and the remainder, it is hoped, will be accomplished within two years. We may add that most of the

sittings are already taken, and the prospects of the church are every way encouraging.

ILFRACOMBE.—On Tuesday, Sept. 13th, the Rev. J. Edelsten Taylor, late of Bristol College, was publicly recognized as pastor of the Baptist church, High Street, Ilfracombe. The Rev. E. Webb, of Tiverton, read the Scriptures and prayed. The Rev. G. Waterman, M.A., gave a short statement of Nonconformist views, and asked the usual questions. The ordination prayer was offered by the Rev. F. W. Gotch, LL.D., president tutor of Bristol College; who also delivered an impressive pastoral charge, founded on 1 Cor. iv. 2. Luncheon and tea were provided in the Independent school-room, kindly lent for the occasion, which was tastefully decorated by the ladies of the Baptist congregation. In the evening, an interesting meeting was held, P. Adams, Esq., of Plymouth, presiding. Able addresses to the church and congregation were given by the Revs. E. Webb, of Tiverton; T. Aston Binns, of Warwick; F. Clarke (Wesleyan); W. Davey, of Combmartin; B. Price (Free Church); and G. Waterman, M.A. (Independent). The pastor then closed with a short address and prayer.

KINGSBRIDGE, DEVON.—On Tuesday, September 6th, a congregational tea-meeting was held in the school-room of the Baptist chapel, Kingsbridge, to take leave of the late pastor, the Rev. T. Peters, who has accepted an invitation to the pastorate of the church at Watford. After tea the meeting was presided over by J. Scoble, Esq., when interesting addresses, abounding in expressions of esteem for Mr. Peters, and of regret at his removal, were delivered by various friends. A purse of thirty sovereigns, spontaneously contributed by the church and congregation, was presented to Mr. Peters by Mr. H. Balkwill, as an expression of their affectionate regard and appreciation of his ministry. Mr. Peters responded, attributing all success in his ministry to the grace of God, and feelingly touched upon the comparative peace and happiness of his eight years' connection with the church. He thanked them for the kind feeling entertained towards him, and for this unexpected tribute of their regard, and with a few solemn parting words bade them farewell.

ALDBOROUGH, SUFFOLK.—On Tuesday evening, September 6th, meetings were held in Union Chapel, for the purpose of taking leave of the Rev. T. M. Roberts, B.A., who, after a pastorate of four years at Aldborough, has accepted a call to Newbury, Berks. A tea-meeting, and a public meeting afterwards, were largely attended; and able addresses were delivered by the Rev. G. Pope, late of Collingham, Notts; by the deacons, Messrs. Lincoln, C. Smith, and Willes; and by Mr. R. Taylor, of Notting Hill, a visitor at this seaside resort. In the name of the church and congregation, Mr. Lincoln, the senior deacon, presented to the retiring pastor a handsome and costly tea-service, together with an inkstand, in token of the affection of his late charge. After a statement by the pastor of the causes which had led to his removal from Aldborough, and of his prospects in entering on his duties at Newbury, the meeting was closed with prayer.

GOGINAN, NEAR ABERYSTWITH.—The quarterly meeting of the churches of the northern district of Cardiganshire was held at this place on Tuesday and Wednesday the 23rd and 24th August. Various subjects connected with the respective churches were brought forward and discussed in the conference that was held at eight a.m., and adjourned to one o'clock. The public services were held at half-past one the first evening, and at ten, two, and six, the following day. Very superior and impressive sermons were delivered at these meetings by the Revs. Isaac Jones, Penrincoch; W. Roberts, Swyddffynon; E. Williams, Aberystwith; A. J. Parry, Ceven-Mawr; M. Morgan, Newells; and E. Roberts, Newtown. The weather was exceedingly propitious, and the large chapel was overcrowded on the occasion. Religion is flourishing in these populous lead-mining districts, and great interest is manifested in the proclaimed Gospel truth.

TANLAN, MONTGOMERYSHIRE.—A quarterly meeting of the Old Baptist Association was held at the above place on Wednesday and Thursday, the 17th and 18th August, when the following brethren officiated:—D. Davies, Nantgwyn; M. Morgan, Newwells; T. Evans, Newchapel; E. Roberts, Newtown; John Evans, Brynmawr; William Evans, Llanbrynmair; and Isaac Edwards, Llanidloes. Several conferences were held between the public meetings, on several important subjects bearing upon the spiritual welfare and progress of the truth among the churches of the county. The congregations and the weather were all that could be desired. It is hoped that a new impulse has been given to the religious cause in that locality.

HARLOW, ESSEX.—On Tuesday, August 23rd, a public meeting was held in the Baptist chapel, Harlow, in connection

with the resignation of the Rev. T. R. Stevenson, who for upwards of three years has filled the pastorate of the church worshipping there. The chair was taken by Charles Barnard, Esq., of Harlow Bury, and addresses expressive of esteem and sympathy toward Mr. Stevenson were delivered by the Revs. F. Edwards, B.A., of Harlow; W. Cuthbertson, of Bishops Stortford; J. Wood, of Sawbridgworth; and Mr. Whittaker, one of the deacons of the church. In the course of the evening a handsome drawing-room timepiece and a purse containing £22 were presented to Mr. Stevenson.

Bethel Chapel, Llanelly.—Services were held at the above place of worship on Lord's day and Monday, the 4th and 5th September, when admirable sermons were preached by the Revs. B. Williams, Pembrey; J. R. Williams, Ystrad; and D. Phillips, Pontrhydyfen. The congregations throughout were large, and the collections amounted to about £110.

Ministerial Changes.—The Rev. T. Rees has resigned the pastorate of the Baptist churches, Maesbrook and Landrinio.—The Rev. S. K. Bland has resigned the pastorate of the church at Town Field Road, Chesham, having accepted an invitation to the co-pastorate of the church at Beccles, Suffolk, in conjunction with the Rev. George Wright.—The Rev. Joseph Upton Davis, B.A., has resigned the pastorate of the church meeting in South Street Chapel, Hull.—The Rev. W. H. Tetley has accepted a cordial invitation from the Baptist church, Coleford, to become its pastor.—The Rev. S. G. Woodrow (late of Regent's Park College) has accepted a cordial and unanimous invitation from the church at North Street, Halstead, and will enter on his ministry the second Sunday in October.—The Rev. T. Rose, late of Pershore, has accepted the cordial invitation of the church at Long Buckby, Northamptonshire, and has commenced his labours.—The Rev. R. Shindler has resigned the charge of the church at Modbury, Devon, and has accepted an invitation to the church at New Mill, Tring, where he expects to commence his labours October 2nd.—The Rev. W. Omant has resigned the pastorate of the church at Rickmansworth.—Mr. James Orchard, of Chilwell College, has accepted an invitation to supply the pulpit of the Baptist church at Wirksworth, Shottle, and Bonsall, for one year, and is expected to commence his labours there on the first Sunday in January next.—The Rev. A. Cox has resigned his connection with the church at Dunchurch, having accepted a unanimous invitation from the second Baptist church, Cradley, Worcestershire.—Mr. J. Cecil Whitaker, of Regent's Park College, has accepted the cordial and unanimous invitation of the Baptist church, Chippenham, to become their pastor.—The Rev. John Bloomfield, of Meard's Court, Soho, wishes us to mention that he has removed from his residence in Camden Town, to 14, Patshull Road, Kentish Town, N.W.—Mr. G. Walker, of the Rev. C. H. Spurgeon's College, has received and accepted a unanimous invitation to the pastorate of the Baptist church at Fenny Stratford.—The Rev. T. Field has resigned the pastorate of the church at West Malling, Kent, and will be glad to supply a destitute church. His address is, 6, Talbot Terrace, Clarendon Road, Notting Hill, W.—The Rev. Caleb C. Brown has accepted the pastorate of the Baptist church, Devonport Street, Shadwell, and commenced his labours the first Sabbath in September.

GENERAL.

A Rev. Magistrate on Dissenters.—The *Suffolk Chronicle* reports the following as having taken place at a recent petty sessions held at Castle Hedingham. The chairman of the bench was the Rev. C. J. Gooch:—"An application for a summons in bastardy was made by a young woman living at Great Maplestead against a carter living in the same parish. Superintendent Raison stated that complainant had already obtained an order against the same man for another child, and remarked that the second intimacy appeared to have resulted from his visits to make the payments under the former order. The chairman: *These cases will always happen while there are Dissenting chapels!* The summons was then granted, returnable at the next court."—Upon this the *Chronicle* has the following comments:—"When may we expect to find the clergy of the Established sect recognizing Dissenting ministers as co-workers in the one great object of doing good? They take a long time to learn an easy lesson. Whilst laymen can treat Dissent as a respectable thing, certain of the clergy button up their coats with an assumed air of superiority, and edge off its ministers as though they had a copyright in a certain cutaneous disease, and were ready to communicate it. If it be so difficult even to recognize by friendly glance a hard-working and inoffensive minister, how great must be the effect to acquiesce in his toleration! Land is dead, but his spirit yet lives. If it could be done 'decently

and in order,' what a sweep would there be! Dissenting conventicles would be shut up, and their ministers put down. Coercion would be tried where reason failed. Dissenting mouths would be gagged, and the freedom of religious speech would expire in the stocks. Church clergymen, although bound by oaths and articles, cannot agree amongst themselves, and would yet force the allegiance of others, and forbid the right of conscience. If they dare, they would extinguish Dissent with as little compunction as they would remove a nuisance, and think it a special act of Providence which enabled them to do it. Some of these clergymen go so far as they dare, and it matters little to them that they violate the ninth commandment. They learn their godliness through a certain medium, and no doubt think it a mistake that Heaven is open to all. Some of them appear to be as ignorant as they are impudent. An Essex clergyman thinks it not beneath his own dignity, or the dignity of the Church and the magisterial bench, to asperse his own neighbours. The Rev. C. J. Gooch, of Toppesfield, from his seat as chairman of the Castle Hedingham Petty Sessions, says bastardy cases will always happen 'while there are Dissenting chapels. We are informed that this was a gratuitous statement on the part of this distinguished jurisconsult, as wholly unprovoked by the case of the complainant, as, from the general tenor of Dissenting morality, it is unwarranted and slanderous. Considering that Mr. Gooch is but a stipendiary teacher of a dominant sect, regard for those who differ from him should have restrained his tongue. Had he availed himself of his own pulpit for such an expression, less would have been thought of it; but that he should make such a declaration from the justices' seat is an outrage v hich calls for remonstrance. We should certainly advise the Dissenters of Mr. Gooch's neighbourhood to see if it be possible to remove him from the commission of the peace. He may be a very good parson—seeing that he gets £900 a year he ought to be—but he is a very injudicious magistrate. An application to the Lord Chancellor, if unsuccessful, could do no harm, and might teach the subject of it a useful lesson for the future. Clearly, the Dissenting community can have no confidence in such a magistrate, and if you weaken public confidence in the administration of justice you would be better without them. It is a sad proof of human infirmity to find a spiritual teacher so mistaking his vocation. It is to be hoped that Mr. Gooch will remember that the police-courts belong to the public, and that whilst he occupies a seat there, as much for his own gratification as their advantage, he must keep himself within bound. If he wants to insult a class of people as conscientious as himself, he must do it from his own pulpit—the Petty Sessions Court is not the place."

THE LAST HOURS OF PRINCE ALBERT.—There has reached us (*Northern Whig*) from abroad a most interesting extract from a letter which was written by a member of the Queen's household, shortly after the death of Prince Albert. The extremely confidential position which the writer held at the time not only gives the assurance of perfect reliability, but invests the following lines with a very special interest. After describing the griefs and fears of the whole household for the Queen, the writer speaks of the personal loss sustained in the death of Prince Albert:—

"How I shall miss his conversation about the children! He used often to come into the school-room to speak about the education of the children, and he never left me without my feeling that he had strengthened my hands, and raised the standard I was aiming at. Nothing mean or frivolous could exist in the atmosphere that surrounded him; the conversation could not be trifling if he was in the room. I dread the return of spring, for my dear lady. It was his favourite time of the year—the opening leaves, the early flowers, and fresh green were such a delight to him; and he so loved to point out their beauties to his children, that it will be terrible to see them without him. The children kept his table supplied with primroses, which he especially loved. The last Sunday he passed on earth was a very blessed one for the Princess Alice to look back upon. He was very ill and very weak, and she spent the afternoon alone with him, whilst the others were in church. He begged to have his sofa drawn to the window, that he might see the sky and the clouds sailing past. He then asked her to play to him, and she went through several of his favourite hymns and chorals. After she had played some time, she looked round and saw him lying back, his hands folded as if in prayer, and his eyes shut. He lay so long without moving that she thought he had fallen asleep. Presently, he looked up and smiled. She said, 'Were you asleep, dear papa?' 'Oh, no,' he answered; 'only I have such sweet thoughts.' During his illness, his hands were often folded in prayer; and, when he did not speak, his serene face showed that the 'happy thoughts' were with him to the end. The Princess Alice's fortitude has amazed us all. She saw from the first that both her father and mother's firmness depended on her firmness, and she set herself to the duty. He loved to speak openly of his condition, and had many wishes to express. He loved to hear hymns and prayers. He could not speak to the Queen of himself, for she could

not bear to listen, and shut her eyes to the danger. His daughter saw that she must act differently, and she never let her voice falter, or shed a single tear in his presence. She sat by him—listened to all he said—repeated hymns; and then, when she could bear it no longer, would walk calmly to the door, and then rush away to her room, returning soon with the same calm and pale face, without any appearance of the agitation she had gone through. I have had several interviews with the Queen since. The first time she said, 'You can feel for me, for you have gone through this trial.' Another time she said how strange it seemed, when she looked back, to see how much for the last six months the Prince's mind had dwelt upon death and the future state; their conversation had so often turned upon these subjects, and they had read together a book called 'Heaven our Home,' which had interested him very much. He once said to her, 'We don't know in what state we shall meet again; but that we shall recognize each other and be together in eternity I am perfectly certain.' It seemed as if it had been intended to prepare her mind and comfort her—though, of course, it did not strike her then. She said she was a wonder to herself, and she was sure it was in answer to the prayers of her people that she was so sustained. She feared it would not last, and that times of agony were before her. She said, 'There's not the bitterness in this trial that I felt when I lost my mother; I was so rebellious then; but now I can see the mercy and love that are mixed in my trial.' Her whole thought is now to walk worthy of him, and her greatest comfort to think that his spirit is always near her, and knows all that she is doing."

NON-ATTENDANCE AT CHURCH ON SUNDAYS.—The case of Isaac Watson, before the justices at Driffield, is commented on by the *Solicitors' Journal*, which impugns the conviction under the statute referred to—the 4th George IV. c. 34—"for disobeying the orders of his employer, to whom he had hired himself for a year, and who desired him to attend a place of worship once every Sunday." The *Solicitors' Journal* says:—

"Such a thing has been heard of as 'driving a coach and four through an Act of Parliament,' and not unfrequently are cases met with in which the laws have been perverted to effect an object never contemplated by them: but the justices of Driffield appear to have made themselves parties to an attempt to make a man religious by Act of Parliament, and, in so doing, have, as we humbly submit, perverted the meaning of the 4th George IV. c. 34. We presume it is intended that the offence charged comes within the words of the third section of the Act, which says, that if any servant, &c., shall contract with any person to serve him, and shall not enter into his service according to his contract (such contract being in writing), or having entered, shall absent himself, whether such contract be in writing or not, or neglect to fulfil the same, or be guilty of any other misconduct or misdemeanour in the execution thereof, or otherwise respecting the same, then the justice may issue a warrant upon a complaint being made on oath. Upon proof being made of the offence charged, the justice may commit the prisoner to hard labour for three months, or may abate the whole or part of his wages for the time of his absence, or may discharge the contract. Now, it does not appear that the offence charged was contemplated by the statute. In the first place, it is not probable that the servant agreed in writing to go to church every Sunday, and the presumption, from the showing of these letters, is that no such contract existed. Was Isaac Watson guilty of any neglect in the fulfilment of his contract, or 'guilty of any other misconduct, or misdemeanour in the execution thereof, or otherwise respecting the same'? The offence charged was not within his contract for service, and therefore could not have come under this clause of the section. To any one reading the third section of the Act, of which we have given an abridgment, it must appear evident that no such offence as charged is within the statute. The justice is to issue his warrant to apprehend the offender—nothing is said of a summons in the first instance—clearly showing that the absence of the servant from his ordinary work and labour is being guarded against. Then, again, the punishment to be awarded shows the same intent—imprisonment with hard labour, or a fine of which the master is to reap the benefit. Clearly, if a man is at church he cannot be doing work on a farm, and therefore the master would for that time lose the benefit of the servant's work; but this does not appear to have been the complaint here. The master lost nothing by the servant's absence from church. This Act was passed to protect masters from loss by reason of a servant's misconduct in his service, and not for such a purpose as it has now been perverted to. The statement in the Marquis Townshend's letter to Sir George Grey is very short, and may not contain the terms of the sentence pronounced upon the offender in their entirety; but we apprehend that the justices have no power under this Act to order the prisoner to attend church. There is a civil remedy to compel the performance of a contract; but this appears to have been one of those cases, now so frequent, in which a penal statute has been resorted to for the purpose of enforcing a civil right."

THE BAPTIST BUILDING FUND FOR WALES.—The second annual meeting of this fund was held at Llangollen, Aug. 18th, John Evans, Esq., solicitor, Brecon, presiding. The report (which was read by the Secretary) expressed deep-felt gratitude to God for his continued blessing upon the Society to the present time. The amount promised by the churches at the last annual meeting had been greatly augmented, and now stood at £12,400. The

sum last year paid to the treasurer, E. G. Price, Esq., was £1,116 11s. 8d., to which had been added nearly £1,900, making a total of about £3,000. Loans had been voted to twenty-nine churches amounting to £2,000. Thus the committee in the short period of less than two years from the commencement of collecting, had the satisfaction to announce to the subscribers the completion of the scheme in view; and the Society in the first year of its existence had produced considerable fruit, to the great comfort of the churches of Christ. The applications for loans were forty-nine in number, to supply which the sum of £6,040 was required; and thus it was evident that so far the supply was much below the demand. There were present at the meeting a highly respectable assemblage of the principal ministers and laymen of both north and south of the principality. The various officers of the Society were cordially re-elected, and considerable modifications were made in the members of the committee. At seven in the evening, a public meeting was held at the spacious Welsh chapel, Dr. Price presiding, when interesting information respecting the North Wales College was given by the secretary, the Rev. A. J. Parry, followed by the Revs. J. Rowlands, Cwmafon, and R. Williams, Hengoed; and on the Welsh Building Fund by the secretary, Mr. L. Jenkins, and the Rev. J. R. Morgan; Mr. Evans, Delhi, closing in an eloquent speech on the Indian Mission.

A Presbyterian Minister Becoming a Baptist.—At the usual stated meeting of the Perth United Presbyterian Presbytery on Tuesday, September 13th, the clerk read the following communication from the Rev. David Young, of Kinclaven:—

"To the Moderator of the United Presbyterian Presbytery of Perth, appointed to meet in Perth on Tuesday, the 13th September, 1864.

"My dear Sir,—It is my painful duty to resign, as I hereby do, my charge of the United Presbyterian congregation of Kinclaven. In thus dooming myself to severance from a people among whom I have laboured with unbroken peace for nearly a quarter of a century, and from brethren in the ministry with whom I have had so much delightful intercourse, I am tearing with anguish a heart that has been bleeding for months in the shades of a bereavement that have clouded the sunshine of my earthly life. But I must bow to the authority of conscience. In taking this painful step, I am not acting rashly: having calmly and prayerfully weighed, and that again and again, all that the Bible says on the subject of Baptism, reading at the same time some of the ablest writers on both sides of the question, I have at last arrived at the conclusion, that there is not a Thus saith the Lord for Infant Baptism. With this conviction, I have come to the determination to receive and hold what the Scriptures teach on that subject. Seeing the path of duty plainly marked out by my Saviour's footsteps, and the instructions of his Word, I am bound to follow him, and not, as self-interest would suggest, to administer the ordinance of baptism in opposition to the convictions of conscience, in order to retain my present position in the United Presbyterian Church: no one who, like Caleb and Joshua, follows the Lord fully, paying to his plain and endeared example the tribute of imitation, can think of this for a moment. Should baptism appear to me a heavy cross, I shall be supported, I am persuaded, by the conviction that I am walking in the footsteps of him who went into and rose out of Jordan, to pass afterwards through a baptism of inconceivable sufferings for me. Having devoted my life to my Saviour's service and glory, I am looking up to his throne, saying, 'Lord, what wilt thou have me to do?' It is better to follow the precepts and examples of the dispensation under which we live, than to found our practice on circuitous, dissonant, and uncertain analogies.—I am, most faithfully yours, David Young.

"United Presbyterian Manse,
Kinclaven, 12th September, 1864."

—After some consideration, it was decided to appoint a committee to confer with Mr. Young.

Science and Scripture.—The following is the reply of Sir John Herschel to the declaration now in course of signature among some scientific men, which has already been circulated:—

"Collingwood, Sept. 6, 1864.

"Sir,—I received some time ago a declaration for signature, identical in its wording, or at all events in its obvious purport, with that you have sent me. I considered that the better course was to put it aside without notice. But since it is pressed upon me, and to prevent the repetition of a similar appeal, it becomes necessary for me distinctly to decline signing it; and to declare that I consider the act of calling on me, publicly to avow or disavow, to approve or disapprove, in writing, any religious doctrine or statement, however carefully or cautiously drawn up (in other words, to append my name to a religious manifesto), to be an infringement of that social forbearance which guards the freedom of religious opinion in this country with especial sanctity. At the same time, I protest against my refusal to sign your declaration being construed into a profession of atheism or infidelity. My sentiments on the mutual relations of Scripture and science have long been before the world, and I see no reason to alter or to add to them. But I consider this movement simply mischievous, having a direct tendency (by putting forward a new Shibboleth, a new verbal test

of religious partisanship) to add a fresh element of discord to the already too discordant relations of the Christian world. I do not deny that care and caution are apparent on the face of the document I am called on to subscribe. But no nicety of wording, no artifice of human language, will suffice to discriminate the hundredth part of the shades of meaning in which the most world-wide differences of thought on such subjects may be involved; or prevent the most gently worded and apparently justifiable expressions of regret, so embodied, from grating on the feelings of thousands of estimable and well-intentioned men with all the harshness of controversial hostility. —I am, Sir, your obedient servant,

"J. F. W. HERSCHEL.

"Capel H. Berger, Esq."

BAPTISM OF A HINDOO STUDENT OF CALCUTTA UNIVERSITY.—A young Hindoo student of the University of Calcutta, named Behari Lal Chundra, has been baptized at the Free Church Mission in that city. He is one of the educated Bengalees referred to by the Rev. John Barton at the last anniversary of the Church Missionary Society, who, having become convinced of the truth of Christianity, and coming in contact with certain members of the Society of Friends visiting Calcutta, eagerly adopted the Quaker view of baptism, in order to escape the sacrifice which invariably accompanies it when administered to a Hindoo. Yet he felt called to seek to win others to the faith he had himself embraced. After eight or nine months' effort, an intimate friend became also spiritually awakened, and resolved to join him in leading a Christian life. At first, this friend, like himself, was for dispensing with baptism; but the views of Kali Charan Banerjea, as he is called, undergoing a change, Behari was led to re-examine his position. The result was a conviction that it was his duty to take the same step. The necessary arrangements were made; but when the hour for the administration of the ordinance arrived, he was a prisoner in the house of his relatives. Subsequently he escaped from their hands, almost naked, and was baptized. Both the young men are candidates for the ministry.—*Evangelical Christendom.*

MISSIONARY LABOURS IN JAPAN.—There are six American missionaries at Yokohama. Their work has to be carried on with great caution, but is not without influence. The people seem disposed to accept the Gospel, though the Governor says he who is baptized shall be at once executed. Echizen-no-Kami, a powerful Daimio whose principality lies near Miaco, on the north, has taken a decided stand in favour of unrestricted intercourse with foreign nations, and in favour of progress generally. A paper has been widely circulated among the Japanese, in which he sets forth and defends his views. Echizen-no-Kami, it appears, expresses himself in favour of the toleration of Christianity; at least, he thinks the danger to be apprehended from its introduction is imaginary. He argues that if the Christian religion should be excluded, for the same reason the doctrines and teachings of Buddhism should have been banished, as they are equally of foreign origin. Meantime, the translation of the Scriptures is progressing, and Chinese Bibles and tracts are circulated. One of the missionaries is educating in English several young ladies on behalf of the Government. The medical department is also rendering valuable aid. The missionaries of the Dutch Reformed Church have obtained leave to build a chapel.

Editorial Notes for the Month.

THE dulness of the past month has been somewhat relieved by the meetings of the British Association and the Association for the Promotion of Social Science. The latter, which was held the last, was chiefly remarkable for the part taken in it by Lord Brougham, who is now in his eighty-seventh year, and who delivered an introductory address, characterized by all his old vigour, which occupies five full columns of *The Times*. The noble lord, we are told, "is in full possession not only of physical vigour, but of unimpaired mental faculties." The meeting of the British Association will be remembered chiefly on account of the

lamented death of Captain Speke, the discoverer of the sources of the Nile. Bishop Colenso was present, and was received, whenever he appeared, with "loud and enthusiastic cheering." This last fact will furnish our readers with some food for reflection!

The "Baptismal Regeneration" controversy goes on with little sign of abatement. Something like fifty pamphlets and tracts on the subject have been already published, besides innumerable newspaper and magazine articles. Mr. Spurgeon has replied to Mr. Noel, and, in response to Mr. Noel's challenge, has withdrawn from the Evangelical Alliance. He stands by every one of his charges. "*What I have spoken I have spoken.* After reading the many attempts at reply, and giving due weight to the expostulations of Mr. Noel, I find no reasons for retractation, but abundant cause to reassert my testimony with increased emphasis. *I impeach before the bar of universal Christendom the men who, knowing that baptism does not regenerate, yet declare in public that it does: if Christendom will not consider the impeachment, let it stand on record before the merciful face of the Great Head of the Church, and let him do as seemeth him good.*" Mr. Landels, in a sermon which has been published, places himself manfully by the side of Mr. Spurgeon. The last publication on the subject which has reached us, is entitled, "Vindication," and is by Mr. Brock. It is a bold and eloquent reiteration and defence of the views which Mr. Spurgeon expressed in his famous sermon. The attention which is being given to the subject, *in all circles*, cannot but be conducive to the advancement of the truth.

In the Church itself, controversy is by no means stilled. Considerable attention has been attracted, during the past month, to a manifesto of Dr. Pusey's on the recent decision of the Judicial Committee of Privy Council in the case of "Essays and Reviews." The doctor is evidently very angry. One remarkable sentence is worth quoting:—"How long shall the patience of the English Church be abused? It will be unwise for politicians to try the endurance of the Church too long. It is a new thing, since the days of the last Revolution, to hear persons who had been the most devoted of her sons speak of a 'Free Church.' It was a far less injury which rent the Establishment in Scotland asunder." Unfortunately clergymen are in *the habit* of talking thus, when they themselves happen to be in the minority: when their party are in the majority, they talk and write somewhat differently. We suspect Dr. Pusey will "speak of a Free Church," for some time before he joins one!

The Baptist Union! will the Autumnal Session be a success? This is the question we hear on all sides, and we hope to give a satisfactory answer to it—next month. Meantime, we may express the *hope and belief* that it *will* be a success in all respects. The Secretaries of the Union, and the brethren in Birmingham, at least, are doing *their* part to make it so: we hope *our* readers—our ministerial readers especially—will feel it incumbent on them to do *theirs*.

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THE COMMUNITY OF GOODS.

THERE is still a very general impression—impression rather than conviction or belief—that the Primitive Disciples, on embracing the Faith of Christ, sold what personal property they had, and threw the proceeds of the sale into the public stock—established, in fact, a perfect community of goods. There are still many who suppose that Communism was the social theory of the Primitive Church, that it is the true social theory, and that, if we were only as wise and good as we ought to be, we should not scruple to adopt it. This impression is based on two passages of Scripture. In Acts ii. 44, 45, we read, "And all who believed were together, and were holding all things as common, and selling their estates and possessions, and dividing them among all, as any one might have need." This brief statement is expanded and defined in Acts iv. 32, 34, 35, where we read, "The multitude of those that believed were of one heart and of one soul, and not even one of them was saying that aught of the things which he possessed was his own; but all things were common among them. Neither was there any destitute person among them: for as many as were possessors of lands or houses, selling them, were bringing the prices of the things sold, and were laying them at the feet of the apostles; and distribution was being made to each, as each had need." This passage—for we may fairly confine our attention to the larger, broader statement last quoted—seems, it must be confessed, to teach explicitly enough that a community of goods was established in the Infant Church; that every member of the Church, whatever his social status or position, flung his whole wealth into the alms-basket; and that the Apostles and Deacons distributed from the basket to every man according to the number of mouths he had to feed.

Yet there are at least two plain considerations which may well make us pause before accepting its apparent meaning as its true meaning. So long as human life is bound by its present conditions, such an arrangement, even if possible, would not be desirable; such an arrangement, however desirable, would be utterly impossible.

1. *Such an arrangement, even if possible, would not have been desirable.* There were difficulties enough in the way of the Primitive Church: it had

no need to create them. And to start on the understanding that every disciple was to become dependent on a common fund—a fund which absorbed the possessions of the rich for the benefit of the poor—*would* have been to create difficulties many and insuperable. Even as it is, the Gospel does not favour the rich; in a certain sense it does favour the poor. Its main function is to throw open that spiritual and eternal world from the possession of which the more a man has of things seen and temporal the more likely he is to be debarred, while the less he has of present good the more likely he is to reach forth to the supreme good—the treasure which does not wax old, the joy that fadeth not away. To say to the rich—to *all* the rich, "You must sell all that you have and give to the poor:" what would that have been but to throw another stone of stumbling into a path already difficult with rocks of offence? To say to the poor, "Come with us, and you shall live easily on the goods of the rich:" what would that have been but an invitation to the selfish, lazy ne'er-do-wells, who, in all probability, were as plentiful then as now? The broken merchant, the intemperate scribe, the unjust steward, the fugitive slave, wicked husbandmen, and foolish virgins, "every one that was in debt, and every one that was discontented," would have found no slight attractions in a Society whose members, however poor and indolent, were placed on a level with the most laborious, and took an equal share with the rich. They would have gravitated to the Church as to their natural centre. So long as the Apostles lived to discern spirits and to expose hypocrisy the worst effects of such a system might have been staved off: but when they were called to the higher service in which they now rest, it must have become an open gateway for the most fatally-corrupting influences. The opulent, the honourable, the learned, the noble, would have been deterred from entering its communion; the worthless, the lazy, the ignoble, the bankrupt, would have crowded into its fellowship.

2. Happily, however, *such an arrangement, even had it been desirable, was utterly impossible.* There never can be perfect equality among men, whether in respect of capacity or goods. One flower, though all are beautiful, is of a more gorgeous or delicate beauty than another, and sheds a sweeter odour on the air. One star, though all are glorious, differs from another star in lustre and glory. One would hardly care to have stars and flowers reduced to a footing of perfect equality. Like flowers and stars and all other works of the Divine Hand, men range along an infinite scale of worth and excellence. Brains, energy, character, must tell and should tell. Expansive sympathies and genial graces must and should win sympathy and admiration. The vital, earnest spirit, which breathes itself away in impassioned utterances, sounding the music to which the world keeps step, or which steadfastly bends great and varied capacities to a select and foreseen end, must command influence, if not success of ruder forms. The man who has the highest qualities has a right—and if any right be divine, has a divine right—to the highest place. You cannot, do what you will, reduce him to the common level.

Nor will you find it possible to establish even pecuniary equality. While the social world and the things thereof go on in their accustomed

order, the Manufacturer must have a capital to embark in his business which his "Hands" do not require; the Farmer must have lands and stock which the Hind would not know how to use, even if he had them. Uncertainties, changes which cannot be precalculated, enter into every lot in life. Disappointing, undeserved failures, and successes equally unforeseen and undeserved, enter into every lot in life. To order the annual harvest and adjust the laws of commerce so as that every man should have exactly the same income, or an income exactly proportioned to the claims of those dependent on him,—to do this would take that Omniscience which has planned present *inequalities*, that Omnipotence which works out and works through the present diversities of human labour and reward.

If we apply these remarks to the Primitive Church, the case comes out very clear. In that Church there were officers and men of the Roman Legions needing and receiving very different rates of pay. There were Magistrates and Scribes, Fishermen and Tentmakers, Merchants and Husbandmen, Plebeians and Patricians, Landowners and Labourers, even Slaveholders and Slaves. None of these were bidden to forsake their vocation. They were commanded to "abide" in it, but to abide in it henceforth "with God." Most of them were obedient to the command. Their ships and sailors had no special absolution from the dangers of the great deep. Their crops were not exempt from the perils which environ all harvests, nor from the commercial laws which affect their value. The blight did not spare their wheat, nor the murrain their cattle. Their "faith" was no sufficient substitute for capital. Their travellers were not always honest, nor their markets always good, nor their ventures always successful. The Soldier, though a Christian, might still be stabbed by sword or spear; the Slave still be bit and stung by the lash. The Scribe could not always get a ready sale for his MSS., nor the Labourer a fair day's wage for a fair day's work, nor his Employer a fair day's work for a fair day's wage. The Fisherman sometimes dragged an empty net, though the little ones at home were crying for food; and the Tentmaker found a lot of unsound canvas on his hands, though he had not a *stater* in his purse. In short, it must have been as impossible to establish an equality of goods then as now,—as impossible as it was undesirable. The Merchant must have had capital sunk which he could not realize; the Farmer must have possessed lands which he could not sell; the Centurion must have purchased his costly arms and uniforms, and spent in a day what would have kept one of the Legionaries or Socii for a month; the Scribe must have had his store of costly vellum and costlier MSS. The whole business of life would have been brought to a stand had the Church attempted to place all its members on a footing of equality—to establish what is commonly meant by the Community of Goods.

Even if we suppose the difficulty overgot—if we suppose that every member of the Church stripped himself of all he had to establish a common fund—we may be very sure that the dead level, the even surface thus produced, must soon have been broken up. Industry, capacity, foresight, compel a man to rise above the indolent and improvident. If all took a

fresh start, and started equal, some would travel at a greater pace than others. If a uniform surface were produced, one would soon rise, another sink, and before very long all the old diversities of station and possession would be reproduced.

To all which it *may* be objected—the objection is often taken, "You are giving us only logical proof, not scriptural. You may have Reason on your side, but what is the good of that when Scripture is against you?" Now, it is hardly worth while to ask whether the plain dictate of Reason is not to be received even though it cross Scripture, since, as we hold, Reason and Inspiration, offspring of one Father, never do or can disagree. There is the less need to argue the question, as it may be proved from Scripture itself, first, that the Community of Goods did not obtain in the Apostolic Church *in general;* and then, that it did not exist even in the Church *at Jerusalem.*

3. *There was no Community of Goods in the Apostolic Church in general.* From a passage in the Acts of the Apostles, we learn that at one time the Christians in Jerusalem sold houses and lands to supply the needs of their poor. It is surely a somewhat curious gymnastic feat to fix one's toe on this little bit of solid fact, and leap to the long conclusion that *all* the churches in *all* the primitive times had ALL things in common. Were not this and similar feats often performed, it would be quite unnecessary to remark, that if we would form any accurate conception of the Primitive Church, we must not be content with noting how a few disciples in one corner of the Building are occupied, and inferring that all their brethren are similarly engaged, nor even with watching what the whole assembly does on any single occasion, and arguing that they were always doing what we see them doing then. We must rather combine the several chambers and courts of the Building, collect the scattered features of the scene, gather into one the separated portions of the Apostolic plan.

Now, if we thus piece together the various notices of the social theory of the Primitive Church which are scattered through the Apostolic Writings, we shall find abundant proof that its theory was not Communism. Probably there were not many wealthy men among the first converts to the Faith; but there were a few, of noble name, who had much goods. In no single case were they commanded to renounce their rank, or to cast their wealth into the treasury of the Church. In some cases—and if there were only *one*, it would suffice for our argument—we know they retained their wealth and station. Cornelius, the Centurion of the Italian Band, a scion of one of the noblest and most ancient families of Rome, neither sold his commission nor renounced his ancestral name. Sergius Paulus remained Governor of Cyprus after his profession of faith in Christ, receiving as governor the usual honours, civic and military, as also the usual large emoluments. In like manner, and with like results, Erastus remained Quæstor of Corinth, the chief revenue officer of that opulent city. Lydia did not throw up her business as a dealer in the Tyrian purple; nor Dionysius vacate his seat on the Areopagus. Philemon did not manumit his slaves; and Simon Magus, after his baptism, offered a large sum of "money" for the miraculous gifts, and must, therefore, one

should think, have had money to offer. Yet all these were members of the Primitive Apostolic Church; some of them among its brightest ornaments.

So, again, if the Community of Goods existed in the Church—if even the *theory* of Communism were sanctioned by the Apostles—how comes it to pass that they never expound and enforce this theory in their Epistles? How is it that their Epistles almost invariably contain exhortations to the rich and to the poor, if none were rich or poor, but all equally dependent on a common fund? It is quite impossible to read the Apostolic Letters without perceiving that degrees of wealth and distinctions of rank obtained in the Early Church; that some of the worst *abuses* of wealth even were not absent. St. James, for instance, writes thus:—"My brethren, have not the faith of our Lord Jesus Christ with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say, 'Sit thou here in a good place,' and say to the poor, 'Stand thou there,' or 'Sit here under my footstool:' are ye not then partial in yourselves? Have ye not become judges of evil thoughts?" Now is it possible, is it so much as conceivable, that James could have written this description, if the Community of Goods had existed in the churches which were "scattered abroad"? if he had not seen rich brethren in goodly apparel sitting in high, comfortable places, and poor men in vile raiment crouching on footstools or standing in out-of-the-way nooks and corners? There can be no doubt that this graphic picture, with its minute touches about gold rings, gay clothing, footstools, and reserved seats of honour, was taken from the life. Nor can there, in the face of such facts as these, be any doubt but that, in so far at least as the *general* Apostolic Church is concerned, the popular belief in the Community of Goods is as contrary to Holy Writ as it is to human reason.

4. But we may go further, and argue that *there was no Community of Goods even in the Church at Jerusalem.* The passage in the Acts seems, indeed, to imply that there was. But the first and most obvious canon of Interpretation is, that Scripture explains and limits Scripture; that we can draw no safe inference from any *single* passage, no safe inference on any subject, till we have heard *all* that Scripture has to say about it. And there are several passages—several facts recorded in the Acts of the Apostles—which are quite at variance with the received opinion that all private property was thrown into the public stock. If in one passage we are told that "as many as were possessors of lands and houses were selling them," another passage, Acts xii. 12, tells us that, at a subsequent period, Mary, the mother of John Mark, still owned a house in Jerusalem, a house sufficiently commodious to receive all the disciples who met to pray for Peter's delivery from prison. She, at all events, although a member of the Church at Jerusalem, did not sell her house, and bring the money and lay it at the Apostles' feet.

That solemn history of Ananias and Sapphira points, too, in the same direction. The apostle Peter expressly affirms that Ananias need not

have sold his land; that there was no compulsion, no rule, enjoining such a sale; and that after the sale, the sum he received for it was entirely at his own disposal. "Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?" The sin of Ananias was, not that he loved an ancestral estate too well to part with it, but that he tried to seem more generous than he was—to *seem* more liberal and munificent than others without really *being* so. This fatal hypocrisy was that "lying against the Holy Ghost" for which he fell, smitten by the incensed Heavens, at the Apostles' feet. If constraint had been laid upon him,—if by apostolic rule or social theory he had been compelled, against his will, to sell his patrimony,—we might have found some palliation of his guilt. But there being no rule, every man being left to do what was right in his own eyes, we can only confess it was meet that the first hypocrite who defiled the Church with his cunning glozing pretences of a saintliness beyond that of his brethren, should be made a standing warning to the thousands who have followed in his steps. But if Ananias was free, and Peter affirms that he was free, to sell his estate or not to sell it, to bring or not to bring its price to the Apostles' feet, it is quite evident that the Apostles did not enjoin a Community of Goods on the Church at Jerusalem; while from the fact that Mary did not sell her house, it is equally evident that all the members of that Church did not practise it.

Equally decisive, as it appears to us, is that Minute of the Church at Jerusalem which records the election of Deacons,—men chosen for the express purpose of distributing alms to the needy. The Hellenists murmured because their widows were neglected in the daily ministration. To stop their mouths, and that justice might be done, officers were appointed to be the almoners of the Church's bounty to the poor. In the Minute which records their election, there is not a word about a common stock for the support of the whole body of believers. The implication all through is, that there were rich believers who gave alms, and poor believers who received alms, and that the Deacons were appointed simply to see that the poorest and most helpless were not overlooked.

Nor is it difficult to gather an argument or two from the very passage commonly adduced in proof of the opinion that Communism was the social theory of the Primitive Church. In Acts iv. 32 we read, "Not even one of them was *saying* that aught of the things which he possessed was his own (*οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι*), but all things were common with them (*ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά*)." And no doubt these phrases do, at first sight, seem to imply a Community of Goods. But, as Bengel acutely remarks, though no member of the Church at Jerusalem cared to say that anything he possessed was his own, yet the very phrase implies that he still *had* possessions which he might have claimed as his own had he cared to do it: though all things were for a time common with them in so far as the *use* of the things was concerned, yet the phrase implies that "the *ownership* was not altogether abolished." Nor is it without significance, as Hackett observes, that the Greek verbs, rendered in our version, "said" and "sold," "brought" and "laid," would be more accurately rendered, "was saying," and "selling,"

"were bringing," and "laying." The prevalent tense of the passage indicates that the Sacred Historian is not describing a single act complete in itself, but a continuous and unfinished process; that he means to convey, not that all the members of the Church at once parted with all they had and became pensioners on a common fund, but that as occasion served, gradually, as fresh needs arose, each parted with house or property or land sooner than let his brother lack.

On the whole, then, we have Scripture warrant for detaching all Communistic theories from the Faith of Christ. Taking the passage in Acts iv. as a fragment of a book, not as complete in itself, interpreting and completing its meaning by the facts recorded in the context, we shall have no great difficulty in arriving at its sense. When we read, "The multitude of those that believed were of one heart and of one soul, and not even one of them was saying that aught of the things which he possessed was his own; but all things were common among them," we shall understand that, immediately after the Pentecostal outpouring of the Spirit, there rose in the Church a pure fervent charity, which, overcoming the selfishness natural to man, led the rich believer to regard himself as a steward for the poor, holding all he had not for his own use only, but for the service of the Master, and, therefore, for the good of his brethren. When it is added, "As many as were possessors of lands or houses, selling them, were bringing the prices of the things sold, and were laying them at the Apostles' feet, and distribution was being made to each, as each had need," we shall understand that a common chest was provided, from which all who had need were supplied: that this fund being opened at a time when many had given up all to follow Christ, the wealthier disciples, sooner than see *them* destitute, parted, some with houses, some with lands, while all contributed from the earnings of their labour or the profits of their trade. To sum up all in one sentence, this passage describes, not the established social practice of the general Apostolic Church, but a temporary expedient adopted by one section of the Church to meet an extraordinary crisis. It lays down no rule; lends itself to no theory. It simply teaches that if we have the true love of God and man, we shall not love one another in word only, neither in tongue, but prove the truth of our love in the deeds of a self-sacrificing charity.

THE MIRACLES OF CHRIST, CONSIDERED AS A REVELATION.*

And now we pass on to notice the second class, consisting of those miracles we may understand as illustrations of the Redeemer's work.

In our treatment of them we may still keep the same plan, taking the incidents as they are placed in the course of our Lord's ministry. Here, however, we are necessarily under some limitation, as the miracles of this class are more

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* Continued from page 457.

numerous. We may select, therefore, from the many, those which possess a representative character. True it is that all are stamped with a common purpose. They are all wrought for the relief and deliverance of man. They find him in bondage to demoniacal possession, to disease, and to death. They leave him free; for demons are banished, health is restored, and death is conquered.

Amongst the recorded instances of miracles done on the spirit-world, that of the Gadarene demoniac is the most striking. It follows immediately after the night of storm on the Galilean Lake, and shows how Christ, who first calmed the troubled waters, had the power to pacify the troubled spirit. The incident, as narrated by the evangelists, is full of terror. No sooner had Christ left the ship, than he meets with this incarnation of fiendish fury: a being who prowls by day among the tombs, and howls all night, blood-stained and bruised, among the mountains. No chains can hold him; no fetters are strong enough to bind his fury. Savage and untamed—unfit for the society of men, and fiercer than the brutes—he dwells among the dead. "But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." But the legion of unclean spirits were powerless to retain possession of the man, before the command of Christ. And, fixing their own destiny by the request, "Send us into the swine,"—they were suffered to enter into them only to defeat their own purposes and accomplish their own ruin. Meanwhile, what a change had passed over their previous victim! For, when the multitude from the city and the country came out to see what was done, they found him that was possessed with the devil, and had the legion, "sitting, and clothed, and in his right mind."

Now in this instance of demoniacal possession we find a representative of other miracles of the same class. We see in this, as we see in all, the mighty power of Christ in conflict with evil. We see what a wild and fearful thing manhood becomes when sin is dominant in the heart. We see how deep is man's misery and degradation, when the will of the adversary becomes the law of his life. But we see also a type of the Redeemer's work; a spiritual import in the miracle, that sets forth the Redeemer's mission as one of deliverance,—deliverance from the dominion of sin. And the true bearing of this mighty act on the work of Christ lies in the fact, that it stands in the record a living illustration of Christ's power to banish sin.

As truly now as in the days of his flesh is this the Redeemer's work. Then, by *a word*, he struck at the seat and stronghold of spiritual disorder,—delivered men from the thraldom of sin, and uplifted them from a condition of misery and guilt. Now, by the gracious influences of his Spirit, the same work is accomplished. Sin is driven out of the heart, the yoke of Satan is broken, and men are raised to holiness and joy. And we catch the revealing intent of the miracle, as we see in the work Christ wrought for this Gadarene demoniac, a type of the work he wrought for the world, and accept it as a pledge of Christ's power to redeem humanity from the curse and servitude of sin.

In the miracles which Christ wrought for the healing of men's bodies, we find a still further illustration of the Redeemer's work. They are presented to us in every case as miracles of restoration: restoration from physical defect, from personal impurity, and from mortal disease. On one occasion, as Christ went out of Jericho with his disciples and a great number of people, blind Bartimæus, a beggar by the way-side, heard that Jesus of Nazareth was passing, and he cried out, "Jesus, thou Son of David, have mercy on me!" In vain did the attendant crowd try to silence him; their forbidding words served but to increase his importunity. And when at last Christ called him and asked, "What wilt thou that I should do unto thee?" the blind man

replied, "Lord, that I might receive my sight;" and at once his sight was restored.

In like manner many who were deaf and dumb received powers of hearing and speech. The impotent and infirm were raised in strength and vigour: the withered limb and palsied frame were quickened into new life.

It was Christ, too, who by word and touch could heal those whom no physician's craft could reach. The foulest leprosy, or most malignant fever, or most hopeless dropsy, were not beyond his healing power. And as the man full of leprosy felt his touch and heard his words, "immediately the leprosy departed from him." At his rebuke, the fever-smitten mother of Simon's wife was cured; and by his power the dropsical man whom he met in the Pharisee's house was healed.

In all these outgoings of our Saviour's compassion, we see him dealing with the results of sin; the imperfect organism and the diseased condition were but marks in the body of sin in the soul. Christ knew how closely related were man's afflictions and man's sin; and his restoration of that which was wanting, his cleansing from that which was impure, and his power to arrest the progress of deadly disease, are typical of a restoration in the unregenerate heart, of a cleansing from moral impurity, and an arrest of the spiritual malady whose end is spiritual death.

We have yet, however, to notice the illustrative character of the work Christ wrought in the region of death. The three instances recorded are progressive: from the couch, from the bier, and from the tomb, the dead are raised to life. Strange, indeed, would it have been had he who displayed his conquering might over disease given no token of his power to vanquish that in which disease ends! For such a token men had waited long; dreaming of immortality; and through the strength of aspiration catching faint glimpses of its joy. But only when Christ stood forth as the spoiler of Death was the bright shadow flung athwart its gloom. Then was the power displayed which, in still grander achievement, attended Christ's own resurrection. The deep spiritual lesson of these acts, so far transcending human power, and the illustration they present of Christ's work for man, are given us in Christ's own words: "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live."

With a passing glance at the prophetic aspect of the miracles, we must now conclude. We have, therefore, simply to view them as an earnest of the happy time, when all things shall be delivered from their present corruption, and restored to perfect purity and splendour; for, while they present a vision of restoration at work, they stand as a bold image of restoration complete.

Not that we find in them any primary reference to the coming restitution, or presume to set this forth as their special teaching. But as revelation proclaims that a grand restoration shall one day be accomplished; that the blots and stains on the face of nature, the vanity and suffering to which the creature has been subjected, and the travail and desolation of life, shall come to an end; that "the sabbath of the world's long week shall dawn, and, with fresher beauty and more radiant dress, the world shall shine among the spheres an orb of light and purity and peace;" and, moreover, as it is proclaimed that this renewal can only be in Christ, we may well see in the works which were so true an embodiment of Christ's mission, a vivid forecast of that time when the whole realm of creation shall be wrapped in the blessedness his mission first brought to our world.

True, they are but a forecast, after all. They sound the first strains in a harmony that shall some day burst in deeper tones and more thrilling cadence from the orchestra of the world. Like a God-given oracle, they respond to the questioning of human spirits and the yearning of human hearts concerning the deliverance for which the whole creation groaneth. They tell of mighty

judgment, healing power, and resistless force, centred in One who appeared on earth as the true Head of our race; who seemed, even by the work he did for man's bodily weal, to lift the gloom which had shrouded the world so long; giving a glimpse of paradise regained on earth,—where want, distress, pain, suffering, sorrow, sin, and death, should be unknown. For as the first Adam, before he fell, swayed an imperial rule over all things: himself exempt from disease and death; called in all the freshness of his beauty and strength to be God's co-worker in his purposes concerning the world's destiny: so the last Adam, who knew no sin, though obedient unto death, himself wielded a sceptre of power which freed men from suffering, and pointed to him who wielded it as the representative of man restored; showing what man should do, and what man should be, when God's purposes concerning him were fully developed. For Christ's divine will was expressed in actions that point far forward to a more perfect day in the world's history, when the leprosy of sin shall be cleansed from every heart; when the impotence of faith shall be healed; when the blindness of unbelief shall be cured; when the fever of lust shall be subdued, and the paralysis of despair utterly destroyed; when the redemption of man's body shall be complete, and the baneful effects of physical ill no longer disturb his life; when all things shall be tributary to his well-being, and even the mighty forces of the universe obedient to his will!

As we look out to-day on the vast domain of creation, the vision of her bondage sternly confronts us. We see her everywhere in subjection to vanity; doomed to bear a burden of loss and suffering. Where reign the wretchedness and tyranny of city life, or where foliage clusters in wooded vales, and fertile meadows spread their verdant slopes; where noisome vapours float in death-clouds across the plain, or where mountains bare their rocky breasts, and tower in crowned majesty of perpetual snow; where treacherous sands slumber beneath the glassy sea, and ghastly breakers shatter the storm-driven vessel, or where placid rivers wind along, and crystal cataracts crash in the deep abyss, —on every hand we read the necessity for the advent of a more perfect day, we feel the want of a Redeemer who shall ransom the world. And as sometimes, in the annual round of the seasons, the dreary winter in its close gives an earnest of spring and summer yet to come,—anticipating by a few sunny hours the genial light and steady glare of days still distant in the measurement of time, flooding the world with a transient beauty, and stirring with sudden impulse the hidden life of nature,—so the mighty miracles of Christ are as sunny gleams in the dreary winter of the world's progress,—a glorious anticipation

> "——— of what the world will be,
> When the years have died away;"

flooding the far-off Eastern land with the first flush of a dawn whose fast-fading beauty heralds to the universe the coming of a bright and glorious day; and quickening the hopes of men for the swift approach of that eternal summer, when to us shall be

> "——— extinct all ill, all sin, all woe;
> The world all wreathed from end to end with joy,
> And garlanded with glory, as the hall
> Of some great populous palace at a feast.
> Sickness, and woe, and death, are things gone by;
> Shadows of things which have been, never more
> To waste the world's bright hours, nor grate the heart
> Of mighty man; now fit for thrones and wings:
> Ruler of worlds, main minister of heaven,
> Inheritor of all the prophecies
> Of God, fore-uttered through the tongues of time."

N.B.—TO BAPTISTS.

THERE are two questions which very often present themselves to the minds of Baptists of all kinds and degrees, but which questions are seldom allowed audible expression, much as they require instant and earnest ventilating. These two questions are:—*First, How is it that so many professedly Christian people, while admitting the scriptural force of believers' baptism, live and die unbaptized? and, secondly, How is it that so many persons, after baptism, connect themselves, not with Baptist, but with other churches?* That the facts upon which these two questions found themselves are beyond dispute, and that, instead thereof, they are patent to us all, none, we suppose, will think of denying. It is not merely that numbers of dissenting ministers, not connected with our denomination, may be heard to say—*Prima facie*, the case is with the Baptists; nor is it merely that numbers of their students are, virtually, Baptist in sentiment; or that numbers even of the office-bearers in their churches never present their children for sprinkling,—all undeniable facts, and tolerably easy to testify: but it is the ill-disguised dissatisfaction of their people at *their* administration of the ordinance, and the undisguised acknowledgment of whole groups of their members, that *they*, at any rate, have been *baptized*. These facts, we say, are so well and so widely known, and, not only that, but are so widely extended, and assume such foreboding proportions, that many of our number are startled by them, if not rendered positively uneasy. And, yet, both facts and questions are hushed up, or smothered over, as if *that* would meet and treat them, or as if, by so doing, the unpleasant topic could be driven from our thoughts. Rather, let us bring it before our minds fully and fairly, and, looking at it so, rightly divine some explanation of the subject.

At the outset, then, do not let us forget that the above questions are *wholly* denominational; and do not let us be *afraid* of remembering that, nor afraid of looking at them with that remembrance in our thoughts. True, the extension of the Redeemer's kingdom, not the extension of the Baptist denomination, should be first and foremost in all our thoughts; but *our* mode of extending that kingdom,—and it is right we should have a mode,—is through that denomination; and, therefore, as our means for spreading the truth as it is in Jesus, as our means for spreading what, from our point of view, is that truth, we seek the extension, and we inquire after the hindrances to the extension, of our own denomination. Other Christian brethren, of course, pursue the same idea in *their* denominations; and so the work gets done. If all soldiers were sentinels, sentinels would cease to be soldiers.

Now, remembering this, notice, next, the striking *oneness* of the two questions,—how, though starting upon two different points, they meet in one. The first question is—Why so many Baptists in *principle* are not Baptists in *practice;* and the second question is—Why so many Baptists in *practice* are not Baptists in *profession*. Two links, you see, but two links linked together,—two questions, but two questions upon the same

theme,—one within the other, following upon the other. From which characteristic we get this conclusion,—like questions, like answers, and, accordingly, that the answers to these questions, however much they may assume a twofold aspect, will resolve themselves into one. That is to say, we may look for it that why principle-Baptists are not practical-Baptists is just why practical-Baptists are not professed-Baptists; or that, if this be not so, we have only to carry back the answers, as we have carried back the questions, and we shall find that they meet in one common centre. In addition, and as another guiding thought, guiding also in the same direction, note the manifest certainty that this one answer will be found to include one common cause for courses of action so unanimous and extensive as those implied by our two questions, and of which those questions come. Not but that, in this case, as in all, no one societary fault, however great and deep, can excuse the fault of the individual; but we are *accounting*, not *excusing*, and we are seeking to deal, therefore, not with the *conscience*, but with the *cause*. That nothing can excuse a man's not doing what he knows he should do, is as certain as that he only should do what he can; but the absence of any personal excuse on his part does not excuse us if we are doing that whereby he is hindered, or if our not-doing is tending to that same result. If we would see clearly to cast out the mote out of our brother's eye, we must first cast out the beam out of our own. Rebukes that are not *from* the conscience never *reach* the conscience. Mere wrath is mere impotence.

We aver, then,—limiting the case, of course, by the average, and looking at the matter wholly from a denominational point of view,—we aver that the real reason why *baptized* believers (in baptism) are not more numerous, and why so many of baptized believers are not to be found among the *Baptists*, is one to be found, *not a hundred miles away from, but in the very midst of, the denomination itself*. For the individual fault, caused by whatever societary fault, the individual himself must answer; and, in the same way, the denomination must answer, just as it has to suffer, for faults, or fault, its own. And, let it be once and for ever understood, we are not alluding now either to whatever diversity of organization, or to whatever variety of sentiment, is to be found within the ranks of that somewhat mottled denomination known as "the Baptist denomination." No! But we believe that, by an eternal law of God's providence, the fault will be found to come of that very point which is distinctive of the denomination as such—baptism. And this, not in any difference of our views about it, not in any dissimilarity in our adoption of the truth, but in our very expression of those views, in our very advocacy of the truth. In fact, it is the writer's confirmed opinion,—confirmed by wide testimony and still wider facts,—that the reason why so many professedly Christian people, while admitting the scriptural force of believers' baptism, live and die unbaptized, is to be found in the fact that the denomination, as a denomination, issues such an "uncertain sound" upon the subject; and, in the second case, it is the writer's equally confirmed opinion, that the reason why so many persons, after baptism, connect themselves, not with Baptist, but with other churches, is to be

found in the other fact that the denominators, or those who belong to the denomination, issue so many, and such unseemly sounds upon the theme. That is to say, the denomination, as a denomination, shrinks from declaring the truth which, in a peculiar sense, has been committed unto it; and the members of the denomination, or the denomination, not as such, shrink not from gossiping about it till all people (but themselves) are sick and tired! People sit in our pews, and seldom hear the subject alluded to, and never perhaps hear the duty clearly enforced,—they sit in our parlours, and seldom hear anything else but "baptism," and are never allowed to lose sight of the fact that "we are Baptists!" *Two* reasons, you say, two *answers!* No! only *one*. Which is:—*We are not sufficiently in earnest—except where we think earnestness costs us nothing.* Noisy and arrogant in our own little hole, we are quiet as mice in the world—lest we should fail to get the crumbs, or lest naughty cats should swallow us up. Let us not be surprised if, just because of our stillness, Pussy is on the watch, after partaking of the crumbs!

That these answers are founded, or that this common answer is founded, not upon fictions, but upon facts, is, alas, as clear and certain, as well-known and recognized, as regretted and deplored, as the foundation of the questions to which they apply. That the Baptist denomination, as such, is not sufficiently aggressive, or that, when it is aggressive, it is aggressive, not wisely, but too well, is a matter of common repute amongst us, just as it is a matter of congratulation and good cheer that there are some noble cases of exception to the rule. And, in the difference of result, in the case of the rule, and in the case of the exception, there is a striking agreement in corroboration of our thought. It only requires the most superficial acquaintance with our churches to recognize the broad fact, that, wherever our churches stand high in social position and influence, and are an acknowledged spiritual power, there it is that the matter of Baptism is boldly and unflinchingly declared, in the proper place for all religious declaration, and, yet, there it is where, the duty so discharged, you may meet the members in social life without fear of sectarian intrusions; while, on the other hand, wherever our churches are merely tolerated societies, producing little or no impression upon the public mind, and having no place at all in the public heart,—pity that it should be so common!—there it is that Baptism, in the proper place, is tacitly ignored, and, yet, there it is where, just because of this, it is thrust, in improper places, into untimely and unseemly prominence. For baptism is just one of those practical, dutiful, personal subjects upon which a mistake of this kind is so easy to be made; and it is no matter of surprise to the thinking observer that the consciousness of a duty not *rightly* discharged is sure to get vent for itself in fitful, fretful explosions of irritable and irritating effort. The consequences of which are, that, whilst the truth, despite our unconscious, and, certainly, unintended treachery, wins its own acknowledgment, and makes its own disciples, that acknowledgment, just because of our want of *right* earnestness and definiteness, remains a mere acknowledgment, and those disciples, just because of our *improper* earnestness and over-urgency, depart from our midst—despising, on the one hand,

our public indifference, and more than despising, on the other, our private officiousness. Not that *they* are justified by *our* deficiencies, not but that they should come amongst us and seek to better us; but, still, our blame is not diminished by theirs, nor our fault cancelled by their fault; and, however unintended our fault may be, however praiseworthy our intention,—if it be, as it is known to be, a desire not to offend, nor hurt,—it must be seen that we actually fall into the pit we are seeking to avoid, and suffer as well as fall. People, generally speaking, prefer, a thousand times, the boldness of public earnestness to the reticence of public politeness; and, if you are silent on the platform, they conclude that you should be silent at home. And they are right; and we are wrong,—wrong, maybe, by mistake, but wrong, nevertheless. It would be impossible, if we were only true to the truth, and had no fear of men before our eyes, that people could sit in our chapels as they do, *saying*, We are Baptists in sentiment, *said of*, They are Baptists really, *and said to*—nothing; and it would be impossible, if, declaring the right truth in the right place, we could afford not to make it seem wrong by putting it forth in wrong places, that people should embrace it, and act upon it, and, yet, drift away, as they do, into other bodies, and be lost in other denominations. They are quick to see; and, seeing our public unearnestness, they justify *their* unearnestness; and because of that, as, also, because of our private over-zeal, they pass into churches where they can have the same public quiet, without *our* private annoyances. It only needs that we should be truer and bolder in the front, and men would band with us in the rear. There would then be a purpose in the banding; and every purpose hath its share of holy pride and emulation. We are not respected because we do not respect ourselves. We are not successful because we so much ignore that for which alone we should be successful, and by which alone we can hope or care to earn it. There are not more in our denomination,—truism as it may appear,—simply because there are so few. We inscribe "Baptist" upon the outside of our churches; and we cover up our baptisteries within. We are frightened that people will laugh at us; and they laugh ten times as much at our fear as they would at our fearlessness. God, in His wonderful providence, has committed unto us (at least) *one* talent; and we are afraid, and hide it in the earth—to *keep* it for Him. Listen to His voice:—"Thou oughtest to put my money to the exchangers, and then at my coming I should receive mine own with usury."

Finally, notice how two other phrases,—frequently in the mouth, not only of our own people, but of brethren of other denominations,—are affected by the answer, or explanation, we have proposed. One of these phrases is—that we make too much of baptism; and the other is—that we make too little. Now, it would seem that, whatever truth there may be in these charges, it will be found in one as well as in the other,—in fact that, in so far as they are well-founded at all, both are true. Losing sight, of course, of mere charges for their own sake, these two would simply resolve themselves into a matter, such as that of which we have been speaking, of time and place. There is a time when and place where,

and there is a time when not and place where not; and the right recognition of, and action upon, this distinction, will, we think, be productive of immense good. Facts everywhere testify to the truth of what we have advanced; and thinking and talking upon them, and about them, is rife in our midst. That Baptists in sentiment are responsible for not being Baptists in practice, and that these latter are responsible for not being Baptists by profession, is not less true than that we are responsible for whatever, in the denomination itself, thus isolates it, and provokes to individual isolation. Then, when we have cleared ourselves of that, the time shall come when it will be our place to warn and to invite; and, that time come, the *cause* of the evil shall be seen to vanish with the advent of its *cure*. There is that about us, we think, that should incite us to be, of all denominations, the most valiant and least ashamed; but, if we ignore that, and cease to be truly distinctive as a denomination, save in an empty name, we need not wonder if preachers and members depart from our ranks—chilled to the level of other societies by the coldness of our own. *Nota Bene!**

"STRENGTHEN THY BRETHREN."

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

MR. CRAWFORD had read this first verse of the fifteenth chapter of Romans a hundred times in the course of his forty years of life, but he had never felt its truth or seen its beauty until a certain stormy November night, when, being unable to sleep in consequence of the roar of the wind in the wide chimneys of his old-fashioned and lonely house, he employed himself in turning over the leaves of his Bible, and marking such texts as appeared to contain special injunctions for himself. He had made a double pencil-mark at such commands as, "Quit you like men;" "Be strong, therefore, and very courageous;" "I can do all things through Christ that strengtheneth me;" but he came to a stand at the words which we have quoted above, pondering very gravely, and confessing at last, within himself, that this portion of God's truth was, to him at least, altogether *new*. To support the weak had not hitherto been regarded as a duty which he,—Robert Crawford, of Crawford Lodge, in the county of Somerset, known to all around him as a man of strong mind and iron will,—had to do. To find fault with the weak, lecture them, laugh at them, perhaps despise them too, was within his province, but—*to bear their infirmities!* Was it possible?

He transcribed the passage, musing the while, not without self-reproach, upon his past conduct to the brethren weak in faith. Then he resumed his search for passages, until at last, meeting with Christ's words to Peter, "Strengthen thy brethren," he paused to pray over them and adopt them for his own.

"God helping me," he said within himself, "I will seek henceforth to comfort the feeble-minded, to support the weak, and to be patient towards all men. In my self-confidence and pride I have greatly erred towards many whose infirmities

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* The above article is, to us, of special interest, from the fact that it is written by one who has only recently become a member of our body. It contains remarks and observations *about us*, by one whom conviction alone has brought *among us*. Criticisms, by such an one, help us, almost, to "see ourselves as others see us."—ED.

should have awakened my warmest pity: henceforth I will seek help from Heaven to bear their burdens, instead of increasing them, and so fulfil the law of Christ."

Mr. Crawford of Crawford was an earnest and intelligent Christian; but, having been early taught by strong-minded and selfish parents to despise all mental weakness, and to mock at the eccentricities of uneducated or over-educated men, he had long been known amongst his brethren as a severe and unsparing critic, whom it were wise for Messrs. Despondency, Feeble-mind, and Ready-to-halt to shun. Not that he really meant to be unkind;—his numerous charities testified to that;—but he had not yet so loved Christ as to catch his sympathizing spirit. It is doubtless true that a man may be an old church-member and yet a babe in grace: Mr. Crawford had been a babe in regard to the "crowning grace" of sympathy up to the time of which I write. But on that occasion his eyes were opened, the great fact that the Lord of glory had borne *his* weaknesses and sympathized with *his* infirmities being brought before him in a new light, as it seemed, and with a power that took his soul into possession, as if by storm. He lay awake thinking of it till the day began to dawn, and then fell asleep to dream that an angel had come down from heaven to teach him the art of ministry to the "little ones" of the Saviour's fold. Was it altogether a dream?

According to the custom of persons who have passed a sleepless night, Mr. Crawford rose late that morning. He was sitting at breakfast with a shade upon his face—for, being a punctual man, he was vexed at being so much behind his time—when a servant who had lived for some fifty years in his family came with a sad face to his sitting-room to present a petition. She was a Christian woman, this good old Martha, with one fault—it was, in a different sense, that of the Athenians of old—she was "too superstitious"! She was now anxious to undertake a journey, simply because she had dreamed, three nights following, that her dead husband—a young soldier who had gone out of existence some ten years before Mr. Crawford came into it—was alive again; a sure sign, said she, of sorrow.

"I could see him, sir," exclaimed Martha, with a burst of tears, "as plain as I see you now!"

"I don't doubt it," said her master, drily.

Martha looked at him steadily, for she knew that, according to his custom, he was laughing at her; and so long as he did that she could scarcely hope to succeed in her endeavour to obtain permission to go to Exeter, and spend a few days with her daughter's family. "I'm quite certain," she pleaded, "that there's something wrong with the dear children, and I couldn't be satisfied unless I went, sir, not after this."

"Tut, tut," exclaimed Mr. Crawford, as he finished his coffee and gathered up his letters; "dreams are nothing, less than nothing, if that be possible, and you, Martha, are a very stupid, weak old woman."

"Yes, I know I am weak," she replied with all humility.

Weak? That word? Yes; no other. He paused a moment, and then said, "Listen, Martha. I was hasty just now, and I beg your pardon." Another pause, while he ran over his string of passages—"Support the weak, comfort the feeble-minded, be patient towards all men;" "Strengthen thy brethren;" "Bear the infirmities of the weak," &c. It was enough. Instead of hurrying away to business, he sat down; explained to Martha his reasons for contempt of dreams; and, finally, to convince her, as he said, "by ocular demonstration," that he was right, slipped a couple of sovereigns into her hand, and gave her leave to go to Exeter, and see for herself that her children were alive and well, as for his part he believed they were, her three dreams notwithstanding. This

was Mr. Crawford's first essay at bearing the infirmity of a fellow-Christian; and although he, for his part, thought but little of it, it was doubtless a very fair beginning. One thing is certain, that, somewhere about the region of the heart, as he walked town-wards that November morning, he felt a glow such as he had seldom known before. Perhaps Martha's blessing still rang in his ears, or perhaps—and this is more likely—the sweet love of him for whose sake he had been kind was shed abroad, just then, very richly in his soul.

An hour's walking brought the merchant to his office. Thence, still in humble obedience to his texts, he, in his earliest moments of leisure, passed to the home of one whom he had long regarded as almost too weak in faith to be tolerated by the church of Christ in general, and by himself, Robert Crawford of Crawford, in particular.

Mr. Feeble-mind, in the "Pilgrim's Progress," describes himself as being "so feeble a man as to be offended with that which others have a liberty to do." This was exactly the character of the brother to whom Mr. Crawford betook himself that morning. Had Mr. F. lived in Paul's time, he would most assuredly have refused to eat the meat sold in the shambles. In no self-righteous mood, but as a point of conscience, he asked questions of himself, his Bible, and his fellow-Christians, upon everything. Even in regard to the most trivial customs of the church he made anxious inquiry, and marked out, for himself, a better way. The result was his own extreme discomfort and the gradual alienation of his friends. Mr. Crawford had recently been informed that this Mr. Feeble-mind, as we shall call him, had taken up with two or three new crotchets; but this did not prevent his seeking him out, and saying heartily, "Let the past be forgotten. We turn over a new leaf and begin again!"

"I assure you," replied the other, "I shall be very happy to renew the friendship begun in boyhood. At the same time, I cannot give up one of those points of conscience ——"

"My dear sir," interrupted Mr. Crawford, "not at all. I respect your conscience as I respect my own; and all I ask is to be useful to you now and then for Christ's dear sake," he added, speaking low; "since we both love him who first, in his tender pity, so much loved us."

Touched by his earnestness, his old friend seized his hand, and held it for several moments in his own. On releasing the hand, he confessed at much length to Mr. Crawford that his health had been undermined by rigid fasting and excessive labour amongst the poor, and that his physicians had recommended change of scene. In an hour from that time he was Mr. Crawford's guest, and an honoured one too, although it must be confessed that he brought all his crotchets with him! And at Mr. Crawford's house he, being full of peace and hope, some three months later died, leaving all he had to the poor—those true friends who, as he said, had never changed towards him from first to last. A gentle soul, who, in departing, taught his strong-minded host many lessons concerning the tenderness of him who "pleased not himself," but "took our infirmities, and bare our sicknesses," from Bethlehem to Calvary! Not that Mr. Crawford ever adopted any of Mr. Feeble-mind's "peculiar views." He had too much common sense for that. But he learned to understand how the weak things of the world can be chosen by God to confound the things which are mighty, and the things which are not to bring to nought things which are, "*that no flesh should glory in his presence.*"

"May God forgive me!" said the strong man within himself, as he turned away from the grave of his dead friend. "Six months ago I despised this Christ-bought soul,—laughed at him, mocked at his infirmities, and avoided his society. Now he is perfect, and I am his weak brother! Does *he*, now so high above me, scorn my feebleness? No; for he is in Christ, and *like* Christ; but if it were

possible for him to do so, *I deserve it!*" Such were his reflections, and they sent him home an humbler man. After this, as might be expected, Robert Crawford grew in grace, became daily more useful in the church, and also (oh, pleasant addition!) more beloved. And amongst all those to whom he was made the instrument of good, there were none so truly helped as the "weak brothers," whose infirmities he strove to bear, in humble obedience to the command of his Master—Jesus, "Strengthen thy brethren."

Poetry.

"THE ONE WHOM JESUS LOVED."

"One of his disciples whom Jesus loved."—John xiii. 23.

O Saviour! leaning on thy breast
My heart would fain abide,
And find a calm and holy rest,
For ever near thy side.
Like him thou lovedst, I would be
With thee on Tabor's height;
With silent awe thy face would see,
With noontide splendours bright.

And when, beside the silent dead,
In sorrow's darkest hour,
Thou standest, let me there be led,
A witness of thy power;
And when night's darkening shadows fall
In lone Gethsemane,
I would, obedient to thy call,
Keep watch and ward with thee.

Go with thee to the judgment throne,
And to thy cross draw nigh,
And, when thy mighty work is done,
Would hear thy parting sigh.
Thus in thy joy would I rejoice,
Or in thy sorrows weep;
Swell loud thy triumphs with my voice,
Or silent vigil keep.

Bind me, O Lord, with silken cords,
That love alone can twine;
Breathe on my soul the gentle words
That tell me I am thine.
Enrich me with the gifts of grace,
Than gems or gold more rare;
And, folded in thy kind embrace,
Let me thy favours share.

Then, should the world upon me frown,
My name with scorn be breathed,
Enough, that an eternal crown
Shall round my head be wreathed.
No higher joy than this I claim,
To be by Thee approved;
And 'mid disciples bear the name,
"The one whom Jesus loved."

Reviews.

Memoirs of the Life and Ministry of the Rev. T. Raffles, D.D., LL.D. By THOMAS STAMFORD RAFFLES, Esq., B.A. London: Jackson, Walford, and Hodder.

THE Biography of the Rev. Dr. Raffles will be very cordially welcomed by a large circle of admiring and sympathizing friends. The volume now before us is got up in the best style of Messrs. Jackson and Walford, and a capital portrait of the portly Doctor, as he was known among us during the last twenty or thirty years, meets the eye as soon as we open the book. The authorship of the volume—or, as Mr. Raffles styles himself uniformly the editor, we should say the editorship of the book—is faultless to excess in the caution and reserve wherewith the son has thought well to speak of his father. Indeed, the manner of the editor impresses us throughout with the feeling that this biography was compiled by him, not in the interests of religion, nor of nonconformity, but pre-eminently in the interests of the Raffles family. The venerable representative of the house was cousin to the eminent Sir Stamford Raffles, and was himself of very widely extended popularity. Through his cousin, and through his own preaching, he obtained access into some of the higher circles, where dissent is seldom found; so that dukes of the blood royal assisted in obtaining for him his diploma. He was sought after throughout England and Wales, Scotland and Ireland, as the great preacher at anniversaries, chapel-openings, and ordinations. His fame was even European. His own denomination and others conferred upon him the highest honours in their power to bestow. In addition to this, Dr. Raffles was a great collector of autographs; a constant and unwearying traveller; and, withal, assiduous and successful in fulfilling his duties as minister of Great George Street Chapel, Liverpool.

All this the son has told us of the father;—but only as naked matters of fact; and, for the most part, in quotations from his father's diary and letters. In all the 534 pages, there is very little indeed to indicate sympathy in his father's work, or pleasure in his father's success for his work's sake. This feature in the Memoirs is so uniform, that there is hardly a page in the book devoted to the spiritual life of the minister, and only here and there are there quotations bearing upon the spiritual results of the preaching of the Doctor. So that, for all that the book tells us, Dr. Raffles's life as a preacher of the Gospel of Divine Grace to fallen man may almost be summed up in the newspaper report phrase of platform oratory, "tremendous applause." This is surely a very poor estimate to give of the fifty years' ministry of such a man as Dr. Raffles. During that long term of public life, mighty changes occurred in England and in Europe. Revolutions were wrought silently in the position of Nonconformity in England. The theology of our country underwent slow, but radical changes. Great conflicts of opinion were waged in the arena of the church. Great events occurred in the social and religious life of the country. But throughout the whole volume, so little is printed on these matters, that we might infer Dr. Raffles had not either eye, or ear, or hand, or heart, for any of these things. There is not an allusion to any author he read; not a word in the form of a criticism upon men or books, save, indeed, Cowper, Dr. Watts, and one or two other of the same class of poets. Neither is there a reference to any change in the congregation over which Dr. Raffles presided so long. Yet it is well known that during the last twenty-five years of the Doctor's ministry great social changes were wrought therein. We have heard it suggested that in no congregation in England have there been so large a proportion of the families of the church who have deserted the ways of their fathers and joined themselves to the Established Church. And we suspect that in this circumstance we see the reason of the author's reticence and *hauteur*. The son of Dr. Raffles is not a dissenter. He has no wish to give to nonconformity any prestige from his father's labours.

He would be sorry to write a line that should suggest a contrast between the church he has left and the church he has adopted, that should be unfavourable to the spiritual character of his adopted one. And thus it is that, knowing that Dissenters attach far more importance to spiritual life and progress, not to the mere prestige of wealth and position, than do the Episcopalian clergy, he has chosen to write the memoirs of a Christian gentleman, distinguished for his *bonhomie*, his antiquarian taste, his love of nature, and for a happy aptitude for describing what he saw, who was also a popular orator on the Gospel, than to write of a servant of God, whose work and business in life were to bring fallen man unto union and communion with God, through faith which is in Jesus Christ.

Whilst writing thus of the glaring deficiencies of this book, we wish, however, to say, that Mr. Raffles has done well what he has done. His labours contrast favourably with the fulsome flattery of the Memoirs of another eminent minister, written by his son, and lately published. The extracts from Dr. Raffles's diary and letters are many of them exceedingly interesting. His description of the first visit he made to St. Peter's in Rome, and of the scenery in the Tyrol and Switzerland, and of his later journey to the East, are all in the happy style of the man. But as we turn over page after page, with hardly a word to indicate the presence of any spiritual life, we cannot resist the hope that Mr. Raffles has done his father injustice, in omitting extracts which would have let us know something of the working of sanctified intellect in search after and in proclamation of the truth as it is in Jesus. The only institutions with which Mr. Raffles identifies his father in close and active personal sympathy, are, the Congregational County Union, and the Lancashire College. There are also brief references to the Evangelical Alliance, and two or three references to a mission to Java, where "my cousin is Governor." Beyond these, all that we know of Dr. Raffles's connection with the great religious movements of the age is, that he journeyed to London, or somewhere else, to preach on some public occasion in connection with them. Thus, whilst these Memoirs will be read with interest by all who knew anything of Dr. Raffles, no thoughtful person can rise from the perusal without deep regret that the Memoirs are not more complete, or that Dr. Raffles was not a more complete man.

Christian Cabinet.

THE WORSHIP OF GOD.

The Christian religion is a system of faith and doctrine. It is a rule of life and practice. But it is also a *worship*. It has its appointed day, and its sacred places, for public adoration and homage to Almighty God.

Now there are a few practical mistakes made by multitudes of people when they enter the sanctuary. The first mistake is that of coming to church, not to meet God, but to meet their pastor or some favourite preacher. The foremost inquiry of their minds is not, Is God in this place? but, Is my favourite preacher in the pulpit? They come solely to see him, to hear him, to enjoy him, perhaps too to be instructed and enriched by his utterances. Therefore, the preliminary service of prayer, and reading the Word, and singing to God's praise, is a mere "first course," to sharpen the appetite for the literary banquet of the sermon. It would suit such persons equally well, if all acts of pure *devotion* were dispensed with, and, as in a lecture-hall, the discourse came at once, and came alone. Far be it from us to disparage the power of a faithful pulpit in expounding the revealed truth of God, and in guiding souls to holiness and to heaven. But no possible instruction from the pulpit —were Paul or Apollos the preacher— could make up for the lack of worship. And the man who never lifts his

thoughts higher than the pulpit and its utterances, may indeed engage in worship, but it is the worship of his minister, and not of his divine Creator.

A second mistake, and a far worse one, is made by those who go to church for mere self-indulgence and entertainment. They go to be gratified. They enjoy the musical performance, if it is of unquestionable artistic excellence; Jenny Lind or Karl Formes would be better still. They will enjoy the discourse, too, if it is brilliant, or pathetic, or gracefully pronounced. They while away a leisure hour of their dull Sabbath in good company, and they "save appearances." When the idle hour is over, they can tell you what improvements might have been made in the minister's gestures, or in the execution of the "voluntary" on the organ, or in the dress of their neighbours in the adjoining pews. But what of HIM who has said, "My house shall be called a house of *prayer*"? What thought have they had of an infinite owner of that house, and of that service; what thought of their own immortal souls? Sure enough, they were so busy in worshipping themselves, that they quite forgot to worship Him whom all heaven delights to adore.

There is a third mistake, or sin, we had better name it. It is the sin of him who brings all the work of the week and all his plans for business into the house of God. How much better is such an one than those sacrilegious hucksters and brokers who once set up their bird-stalls and exchange-tables in Jerusalem's sacred temple? For this man brings his counting-room or his shop to church in his heart. He makes bargains or computes the rise in gold during the prayer, sells stocks or buys produce all through the sermon, and goes home with new plans for the Monday's toil and traffic. "You are the first minister," said a friend once to his pastor, "who has ever preached me out of my flour-store." We honoured the frankness of his confession; but are there not hundreds of human *bodies* in our churches on every Sabbath, whose *souls* are in flour-stores, or brokers' offices, or warehouses, or in barns and harvest-fields? Whom do these worship, God or Mammon? Jesus Christ tells them that they cannot worship both at the same time.

There is a fourth mistake—and a terrible one for an undying soul. It is the mistake of those who never "darken the door" of the sanctuary; who fear no God and remember no eternity; who make the desecrated Sabbath a day of mirth and indolence, or of open ungodliness. Alas for such moral suicides, such murderers of their own souls! If one man goes to the sanctuary to worship the pulpit, and another goes to worship his own pleasure, and another goes to worship Mammon, whom do these stay away from the temple to worship, but the devil?

None of these classes are making their Sabbaths the preparation-seasons for the sublime and ceaseless worship of the celestial temple. In that sanctuary of holy and happy spirits there will be no triflers, no wandering hearts or silent lips. Every heart will have its tribute of homage, every tongue its song of praise. They will worship God day and night in his temple. A voice like the sound of many waters will proclaim, "Fear GOD, and give glory to him, and worship him that made heaven, and earth, and the sea, and the fountains of waters!" And the whole glorified host shall cry aloud responsively, "All honour and praise and thanksgiving and power unto him that sitteth on the throne, and unto the Lamb!" That is the Sabbath that never ends. That is the worship of the King of kings. That house is no more "a house of prayer," but a house of praise.—*Rev. T. L. Cuyler.*

FALSE HUMILITY.

FAITH and humility meet in the sinner's experience, not as occasional companions only; they ever walk lovingly together as sisters. They cannot separate. Like the Siamese twins, they live in each other's presence alone; should they part, they die. A sinner cannot believe in Jesus and not be humble. A sinner cannot be truly humble without believing in Jesus.

This is most needful for a sinner to know; for, when seeking Christ, he fears it would be presumptuous to believe and rest on Christ at once. So he still stays away, and tries to prepare himself for Christ. He thinks that this is true humility; but it is only pride in disguise, and so deceives him.

"Alas! I am lost," begins the sinner; "What must I do to be saved?" (Acts xvi. 30.)

"Come to me," says Christ. "I came to seek and to save that which was lost" (Luke xix. 10).

"But how can I come? I am a sinner."

"Come because you are a sinner. I came not to call the righteous, but sinners to repentance" (Luke v. 32).

"But I am *such* a sinner!" says this false humility (for you see it dares dispute with Christ); "there never was a heart as bad as mine."

"The greater sin, the greater need of me," says Christ; "and do not fear, for I came into the world to save sinners, even the chief. This is a faithful saying and worthy of all acceptation" (1 Tim. i. 15).

"But my heart is so hard."

"Then give it to me and I will soften it; I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezekiel xxxvi. 26).

"But I do not even feel my sins as I ought," continues this disputatious, arrogant humility.

"And you never will," says Christ, "until you have a new heart. Come to me, and I will give you one" (Ezekiel xxxvi).

"But I cannot see anything good in my heart; I am too unworthy; I have no faith—no love."

"Then come without them," says Christ, "and I will give them to you" (Gal. v. 22; Acts ii. 33).

But the heart is not ready to give up yet, and take Christ just at his word. It cannot understand that it is to go to Christ with absolutely nothing to recommend it; and so it toils on with huge pains and anxiety, to do something, or be something, or feel something, which shall make it more fit to come to Christ. So after a while Christ comes again and says very kindly,—

"Poor heart, you can never make yourself better. I only can do that. If you come at all, it must be just as you are."

"Alas! alas! I wish I could; but I seem to get worse and worse."

"But do you believe, or not, that I am able to save you?" says Christ.

"Oh, yes; you are able, but I am so unworthy."

And so this blind self-righteousness reasons round and round in a circle, and still comes back to the same fatal point, and, though very sad, takes a secret comfort in being so very humble!

Now Christ comes again, and speaks searching words, but very patiently,—

"Blind and stubborn heart, I will show you a little of yourself. You say you believe I am able to save all sinners—able to save you. But you do not, or you would trust me to be your Saviour. You could trust me to save a softer or a better heart, or a heart that felt more, but not your hard, wicked heart. Does not this limit my power, my grace, my blood? Am I a Saviour for little sins, and not for great? (Isa. i. 18.) Does your unworthiness overtop my righteousness? (Romans x. 4.) Does my blood fail for your heart? (1 John i. 7.) My righteousness and blood are infinite (Jer. xxiii. 6; Heb. vii. 35); and do you stretch up to measure them, and find them wanting? I say I can save you; and what arrogance it is that denies it!—what boundless presumption! If you were better you would come, you say. Yes; you are too proud to come as other sinners. You must needs be an exception. You cannot be altogether indebted to grace. A little worthiness must be found, for the glory and comfort of your self-righteousness. Abase yourself in the dust, and come just as you are."—*Rev. Dr. Hoge.*

Words of Wisdom for Christian People.

ON DISCONTENT.

WHERE there is one entirely free from the canker "discontent," two, at the very least, are afflicted with it. The mouth betrays the disease, but its seat is the centre of the heart.

"I wish I had the chance of selling fish, but I haven't," said a poor thin

half-starved looking lad with a pale face, as he watched the movements of a fish boy, who, with a well-supplied basket, was carrying on a profitable trade, crying out at the top of his voice, "Live mackerel! live mackerel!" I dare say you do wish you had the chance of selling fish, but if you had it would be of little use; for all the chances, as you call them, that you have had have been thrown away; and he who, through idleness, neglects one opportunity of getting a livelihood, is very likely to neglect another. The lad was evidently one of that numerous class of young people in London, who spend most of their time in idleness, now and then getting a trifle for holding a gentleman's horse for him, running on an errand for him, or picking his pocket of his handkerchief, as the case may be. The wages of sloth and knavery are not only small, but uncertain, and most likely the poor lad found it so; most likely it was hunger, or weariness of the life he was leading, that wrung from him the exclamation, as he stood with his hands in his pockets, "I wish I'd the chance of selling fish!"

Hardly had the fish boy proceeded the length of the street, before a butcher's apprentice, with a colour like a rose, rode by him without a hat, on a hard-trotting pony, leaning very much on one side, being balanced by a heavy basket of meat on the other. "I wish I was a butcher's boy," said the seller of fish; "it's fine to be him, to have as much as he can eat and drink, and a horse to ride on. Here am I, tramping about in all weathers, hardly getting salt to my porridge. If I clears a trifle by selling a few fish, by the time I've filled my belly, and paid for my night's lodging, it's ten to one if I've enough to buy any more, and then I'm obliged to sell for somebody else; I wish I was a butcher's boy." Perhaps you do, for you were once a butcher's boy; you lost your place through misconduct, and are not at all likely to get another. It will be better to make the best of your present calling, than to render it worse by giving way to discontent.

On went the seller of "live mackerel" one way, and away went the butcher's boy the other, making, nobody knew how, his pony go like a wild thing, scattering the gravel right and left, and striking fire with his iron hoof against the pebble stones. Not long was the butcher's boy before he came to his place of destination. Having delivered his meat to the cook at the great gate of the corner house of the square, he was just about to mount his go-ahead pony, when, the hall door being open, he saw two tall footmen in livery sitting on a bench doing nothing. "I should like to try that game myself," said he, in an undertone. "No bad thing to be dressed up in a drab coat and white cotton stockings, cracking jokes, and doing nothing, from morning till night. I wonder what those fellows would say of my life. Up at three of a morning in the slaughter-house, then preparing the shop, hanging up meat, and riding about like mad till dinner-time; chipping the block when there is nothing else to do, and then called all manner of ugly names, and sometimes kicked into the bargain. I wish I was a footman!" Wishing is but a bad trade, my boy. At one time you might have been almost what you liked, for you had a kind father and mother, who humoured you in everything; but how did you return their kindness? Well, they have both been taken from this world, and you can plague their hearts no longer. Leave footmen to themselves, and do your duty to your master, hard as he is, for you may be much worse off than you are now.

"I tell you what, Joseph," said one of the tall footmen to the other, as the butcher's boy rode away, "I don't think of stopping here much longer; for what with low wages, sitting up late at night, and dawdling through the day on a bench, dressed up in clothes that belong to my master and not to me, I'm sick of it. I had rather be like the butcher's lad that has just trotted from the door, than lead the life of a footman. Look at the butler, how he takes on, and orders folks about, and the money he gets! Many a man would make a better butler than he is, full as he is of himself." "That's true, John," replied the other footman; "I only wish you and I were butlers; but that's a move that will not be made in a hurry, I'm thinking. If my master don't mind what he is about I shall out before long. In any other line we might get on, but a footman can do nothing." O yes, a footman, if he be

sober, honest, and industrious, can do a great deal for himself and for those he serves; but you, John and Joseph, are not remarkable for any of these qualities. You threaten to leave your present situations, well knowing that at this very time you are in no small danger of dismissal. Act better, and your prospects will be brighter.

"Were I the master of this establishment and not what I am," said the butler as he entered his private room, "how differently things would be managed! If the squire would be advised by me, instead of carrying himself so high as he does, it would be all the better for him. I have no notion that because a man has money, he is to keep those at a distance that have more wit in their heads than he ever had or will have in his. If I were a squire, I would not be so purse-proud as he is." And so, Mr. Butler, like most of the rest of the world, you are discontented with your station, and fancy that you could act better in the situation of your master than in your own. If you cannot bear the squire to be so high and mighty as he is, how comes it you lord it with so high a hand over your fellow-servants? This is, with a witness, complaining of the mote in another's eye, instead of pulling the beam out of your own eye.

"I shall never be satisfied till I get into Parliament," said Squire Gordon to himself, as he laid down the newspaper he had been reading. "Who knows or cares anything about my opinion in politics? If I were in Parliament it would be otherwise. Here has Sir Mark, who has no wit to spare, and still less money, been making a speech on the currency, that will get him into general notice. He will be talked of for months to come, while I, who could buy him up ten times over, shall never be heard of. I shall never be satisfied till I get into Parliament." No; nor then either, Squire Gordon. A man who is not thankful, possessing your abundance, would not be contented if he possessed the whole world, and had his own way in everything. "Better is a handful with quietness, than both the hands full with travail and vexation of spirit" (Eccl. iv. 6).

"A fine thing to be a member, indeed!" said Sir Mark (as he sat down to breakfast at ten o'clock in his slippers and morning gown). "Why, a slave at the galleys has an easier life than I have. Here I am dunned for money, persecuted for subscriptions, applied to for help on all occasions, and expected to get a place for everybody, when I can't get one for myself. It was two o'clock this morning when I left the House, and my head has been full of the debates all night. By the time my coffee has been swallowed, and the newspaper glanced over, I must be off to a committee. Look at this pile of reports, and that table covered over with letters, notes, invitations, notices, and papers of all kinds! It is impossible for me to look over one half of them. A fine thing, indeed, to be a member of Parliament!" Why, Sir Mark, should you think so little of being a member of Parliament, after having taken so much trouble to become one? But as it is with the pale-faced lad and the fish boy, the butcher's boy and the footmen, the butler and the squire, so it is with you. Instead of heartily thanking God for what you have, you are greedily desiring what you have not. O for less discontent, and more thankfulness!

Thus goes on the world, each discontented with his own station, and envying the condition of those above him, foolishly encouraging the belief that in any other position than that occupied by him he should be more useful than he is and more happy. When will men all become Bible-readers, and learn the truth that "Godliness with contentment is great gain"? (1 Tim. vi. 6.) When will their "conversation be without covetousness"? and when shall we all, from the least to the greatest, be aware, with all humility, thankfulness, and joy, that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"? (Titus ii. 11-14.)

Narratives, Anecdotes, &c.

HOW MR. STRINGENT BECAME LIBERAL.

Mr. Stringent was sixty years old—very old, I should have called him, when I was a child. He was "brought up" in a thrifty, economical way. His father was a small, snug farmer; but as his wants were but few, he was called "well to do in the world," which, I suppose, means, "well to do *for* this world." His children received a fair education, and were always among the best scholars. No better cows, and no better sheep, were owned in those parts, than those owned by old Mr. Stringent. His maxim was, "to keep what you have got, and get all that you can get." This maxim he inculcated most faithfully into the minds of his children. In process of time, old Stringent died, and, fortunately, such men carry nothing with them. The children grew up and were scattered abroad, and I have nothing to say about them, except that they were all keen to gain this world. I am to speak of the youngest son, Simon, who took "the old place," that is, the farm, agreeing to pay off his brothers and sisters their shares as fast as he could earn it.

And now Simon, in his youth, was married, and settled at "Graig's Valley," as the farm was called. He had to support himself and young family, and yearly to pay a good round sum towards his debt. Early and late he toiled. Carefully and anxiously he saved everything possible. His expenses were the lowest possible; everything went to "the debt." And if there was anything which Simon dreaded more than another, it was a call for charity, or, as he termed it, "the everlasting contribution-box:" the announcement that "a collection would be made next Sabbath" would invariably make him unwell and unable to attend church. Indeed, so delicate was his constitution, that once in a while, when he had been caught, he was sure to have the nose-bleed, and be compelled to go out before the box reached him. But years passed on, and his habits grew strong, and his debts grew feeble, had until, at the end of fifteen years, he paid off every debt, and owned a large farm, free from nearly every incumbrance.

But now a new chapter in his life was to be experienced. There was an outpouring of the Holy Spirit upon the people. Very many sang the new song. Very many rejoiced in the hope of life eternal. Several of the children of Simon were among the newborn children of light. Simon was the last to become interested. He was the last to feel his sins; and he struggled and resisted a long, long time, before he yielded to the demands and conditions of Christ. Then he was very slow to take up the crosses, as they lay in his path. He was afraid to commit himself. He was slow to erect the altar of prayer in his house. He was slow to confess Christ before the world. But he battled all these difficulties and overcame them, because he really had Christian principle in his soul. But now he met a difficulty which seemed insurmountable—unexpected, and very trying. He found that now his brethren and his Bible took it for granted that he would be liberal. How could he, who had never given away a shilling a year, be expected to give tens and even hundreds! How hard to understand the Christian fact—that "none of us liveth to himself"! He tried to convince himself that a man's first duty is to provide for his family; and conscience told him that he had been doing nothing else all his life. He tried to satisfy himself that "Charity begins at home," and conscience told him that he wanted it to stop there also. When he read his Bible, he seemed as if he was always stumbling upon such texts as—"Freely ye have received, freely give." One day he sat a long time motionless, trying to convince himself that he had not received much: "Why, what little I have, I earned myself by hard labour. Pray, what have I received!" and then conscience would begin her whispers: "Why, Simon Stringent, you received a good constitution—you were never sick a day in all your life!"

"That's true."

"And you received a shrewd mind; you know how to manage and make money. And you have received a great deal of sunshine, and a great many rains on your farm, and a great increase of your cattle and flocks; and you have received a large, healthy family, no deaths in it; and you have received many years of life already, and hope for more; and you have received the Sabbath and its blessings; and you have, as you hope, received the pardon of your sins, and a hope of life eternal through God's own Son. Received! Why, you have received everything, it has been nothing but receiving, and now you *must* freely give!"

O Simon! how hard you breathe! How the perspiration stands on your brow! Had he been dreaming, or had the Spirit of God been teaching him?

The very next day Simon, or, as he was now called, Mr. Stringent, heard a loud and tender appeal from the missionary field. And now a collection was to be made—not in the church, where every man could dodge, or conceal his parsimony, but by an open subscription, black and white. The collector was to come round at once. Then it was that the dialogue which is said to have taken place between Mr. Stringent and the devil, occurred.

"How much *must* I give?" said Stringent.

"As little as you can—and be respectable," said the devil.

"I am very far from being rich," said Stringent.

"You are the richest man in the church," said conscience.

"Suppose I give five pounds."

"Full enough," said the tempter.

"Freely ye have received, freely give," said conscience.

"Remember your great family, their schooling, and clothing, and the new furniture, and the new carriage which you need," said the tempter.

"I shall put down ten pounds," said Stringent.

"You are beside yourself! Why, they will expect you to do in like proportion for everything hereafter. There's no end to these calls," said the tempter.

"I shall put down twenty pounds," said Stringent.

"Yes, but do consider," said the tempter; "your know your taxes are awful this year—and you know your oats are very light, and they sell by weight and not by the bushel, as they once did, and the drought has injured your grass, and your fruit will be next to nothing."

"Yes," said conscience, "but your corn is magnificent, and so are your potatoes; and if hay is light, the price is certainly heavy; and your workmen never earned as much as they do this year, and the ship-timber which had been growing long before you were born, has brought an enormous price."

"I shall put down fifty pounds!"

"O, Mr. Stringent! Mr. Stringent! you are nearly crazy—to throw away money so! Why, sir, with that sum you could buy two young cows, or ten first-rate—"

"Get out—get out, you tempter of my soul! I shall put down one hundred pounds, this time, and if you don't let me alone, I declare I will double it!"

And Mr. Stringent did put it down, and he felt so much better, and grew so strong under it, that it was well understood between him and the devil, ever after, that if he was tempted he would double his charities. And so well did he abide by it, that he became one of the most liberal men in the community. And when he went round to collect for charities, as he often did, the most liberal man always being the best collector, and when his brethren would make excuses, he would shake his head and say, "I only wish you could have such dialogues with the devil as I have had!"—*The Rev. John Todd, D.D.*

GOD PREPARING THE WAY.

Most pastors can recall incidents in their experience where God prepared them in a strange way to do good. An "old minister" mentions a striking case in one of his journals.

One afternoon, in preparing for an evening lecture, he found his mind singularly torpid and barren. He turned over the pages of the Bible again and again, but could find no text suggesting any fruitful or even acceptable theme. He could gain no light or comfort in prayer, and as he subsequently said, "Of all the days of my life, that was the day in which I could say, most emphatically, as to spiritual

things, that 'a horror of great darkness' had fallen upon me. The sun, moon, and stars had all gone out in my spiritual sky."

The mental darkness increased as the evening drew on, and when the time came for evening service he was almost in despair. He dragged himself to the lecture-room, without a remote thought of any text or subject for the evening. To his regret he found the room unusually full, and suddenly determined to change the service into a prayer-meeting. Giving out a penitential hymn, he called on an aged elder to pray, who led the devotions with great solemnity and unction.

The minister then read the forty-second Psalm, as expressive of his own inward feeling. "O my God, my soul is cast down within me; all thy waves and thy billows have gone over me;" and called on another elder to pray, who, entering fully into the spirit of the Psalm, and spiritual desertion, implored the Lord to grant a reviving in bondage. During the prayer he felt impelled to speak on the subject of "spiritual declension." Without taking any text, he began to speak of the causes, marks, and remedy of spiritual declension, and drawing from his own feelings, he doubtless spoke with more than usual earnestness and pathos. After a fragmentary address, he called on a brother to close the meeting with prayer, and went home in deep gloom, alarmed by the thought that he was forsaken of God and unworthy to be a minister of the Gospel.

The sequel may be told in his own words: "On the afternoon of the next day a pious woman called to see me. She alluded to the service of the previous evening as one of the most solemn she had ever attended. I heard her with silence and made no response. One of the men who prayed soon afterwards called; he made the same remark. The solemnity of that evening's lecture was a topic of conversation for some days with those who were present. The prayer-meetings were soon more fully attended. There were searchings of heart among the people. Our public and social services increased in attendance and solemnity. The praying and the anxious ones, as they invariably do, multiplied simultaneously; and thus opened the first revival under my ministry, which continued for upwards of a year, gently distilling its blessed influences, multiplying the followers of Christ and their graces. Some of its subjects are now useful and faithful ministers of the Gospel. Never did I more fully realize the truth of the proverb that 'the darkest hour is just before light,' or of the saying of the Psalmist, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him.'"

WORK AND TRUST.

During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world, saddened with that thought. Then, at last, there came a gleam of light that thrilled his heart with grateful joy. How did it come? Unexpectedly. Mrs. Judson was sitting by his side, while he was in a state of great languor, with a newspaper in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries in Constantinople, Mr. Schauffler stated that a little book had been published in Germany, giving an account of Dr. Judson's life and labours; that it had fallen into the hands of some Jews and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a messenger had arrived in Constantinople asking that a teacher might be sent to them.

When Dr. Judson heard this, his eyes were filled with tears; a look of almost unearthly solemnity came over him; and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said—

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything but it came; at some time—no matter how distant a day—somehow, in some shape, pro-

bably the last I should have devised, *it came!*"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is indeed worthy to be transmitted as a legacy to the coming generations.

A Page for the Young.

A RUSSIAN STORY.

It happened one day that just as Ivan and his horses, both dreadfully cold, tired, and hungry after a hard day's work, were going home for rest and food, he was hailed in the darkness by a gentleman who wished to go to a distant part of the city.

Ivan hesitated: it was bitterly cold, the snow was beating in his face, and he was already late in going home; he therefore declined taking the gentleman, saying that his employer would be displeased at his keeping the horses out so late. The gentleman insisted, begged, promised him large pay; but all was vain, until, with a tone of agony, he exclaimed, "Boy, you must take me! O Father in heaven, perhaps even while I stand here the blow may fall! Oh, have mercy! have mercy!"

"Is there sorrow, most honourable?" said Wanka, quickly. "Then I will surely go," and the next moment the gentleman had sprung into the sleigh, which, in winter, took the place of the drosky, and the horses were speeding like the wind through the streets.

"Quick, my Dovie!" cried Ivan to his steeds. "It's the last work for to-day. He, he, beregitsa—go ahead! Po goru! po goru! po gorutschku! Up the hill! up the little hill! Art thou blind? Juchti! juchti! juchti, my little Dovie!"

Thus talking to his horses, they soon reached an elegant house, where the gentleman alighted, paid Ivan a liberal fare, then gave him a white silver rouble for himself, and hurried into the mansion. Ivan was quickly at home, and, half-frozen and hungry as he was, he first put up and fed his horses before he even went into the house to warm himself. The master began to scold at the late hour; but when he saw the liberal sum which Wanka faithfully paid into his hands, his manner changed, and he praised him for an honest lad.

"You are a true soul, Wanka!" said he; "true and noble as gold, and shall have the warmest place beside the stove, and the biggest piece of meat for your supper. Here, my little son! here, sit down now, and eat with a good appetite. Are you hungry?"

"Yes, hungry as a wolf!" said Wanka; and truly he showed it was so. Never had the supper been so good.

The next morning Ivan was, as usual, the first in the stall to start on his day's work, and, greatly to his surprise, he saw something shining amid the straw in his sleigh. It proved to be a breast-pin formed of rich diamonds, and he never for a moment doubted that it belonged to the gentleman he had taken the evening before. A great temptation was the pin to poor little Ivan: the gentleman, if he missed it, had no reason to think he had lost it there; if he did, it was so dark that he had neither seen his face nor the number of his sleigh, and so was not likely to suspect him; while, if he were to sell the pin, it would make him and his mother independent and comfortable for their whole lives. Ivan looked at it very hard, but he was too honest. "No!" said he. "Ill-gotten gain brings no blessing!" and, putting the pin in his pocket, he set off in search of the gentleman. He had not seen him so as to know him again, nor did he know his name; but he knew where he had taken him, and, driving there, inquired of the servant if he were still there. It was with some difficulty that he made the man understand whom he wanted, and then learned that his passenger had been the Lord Prince Krinkoff, who lived in another part of the city.

Springing into his sleigh, with his usual—"Now forward! forward, my Dovie! Juchti! juchti! Po goru!" he sped to the spot, and was admitted to the presence of the prince. He had not yet missed the pin, but, as a present from the czar, he said that he valued it more than it was worth, and great was his astonishment at Ivan's prompt honesty. The prince was a kind and generous man, who held the office of chancellor. A few words drew from Ivan the story of his life, and, pleased with the character that his questions developed, the prince offered him a place in his own household.

Wanka's good fortune was beginning. Gratefully accepting the place, he gave up his vehicle to his employer, and returned to his new position. The prince rang a bell, and summoned his head-clerk to his room, where he gave the boy into his care, with orders to employ him as an under-clerk until he was fitted for something more. The clerk, whose name was Alexie, had a face by no means prepossessing, and looked askance at his charge; but Ivan paid no heed to it, and only tried to discharge faithfully his new duties. In this he succeeded so well that he became a great favourite with the prince, and was rapidly promoted from that place to a higher one.

One day came Alexie with a bundle of papers to be overlooked and registered—a duty he imposed upon Ivan because it was tedious.

They proved to be the papers of a law-suit to take from a poor shoemaker a rich fortune which he had unexpectedly inherited; the plea being that the proper will was not to be found. In turning them over, however, Ivan, to his intense surprise, found the will among them, and at once secured it, thinking in his own heart of the cruel wickedness of the action.

He was interrupted by the timid entrance of the poon man, who told a pitiful tale of suffering, and humbly entreated that he might have justice. Ivan tried to comfort him, and assured him that justice should be done, for he was resolved to take the will to the prince, and expose the whole thing. His heart ached when the poor man took from his purse the last coin he had, and timidly offered it in payment of his words.

Giving it back, and kindly dismissing him, Ivan returned to his work, when the door again opened, and Alexie entered. "Well, Ivan," said he, "how come you on? Are the papers ready?"

"Nearly," replied Ivan.

"Well, and Tumanin, of course, must win the case?" said the clerk.

"By no means," said Ivan; "the will is there, and the estate belongs to the shoemaker."

"Fool that I was!" said Alexie, angrily, "not to burn the paper;" then turning coaxingly to Ivan, he begged he would let him look at the will again. But Ivan saw too much, and refused to give it up, except to the prince. Pale as death, and with drops of agony streaming from his face, the clerk tried every way to get it from him. Tumanin was the secretary of the court, all-powerful with the czar, and by a single word could have them both sent to Siberia; he must not, should not be angered.

But Ivan was firm. "I give it up only to the prince!"

Alexie ordered, threatened, bribed, but all in vain. Just then a large, stout man entered, and spoke to the clerk with an air of confidence. When he saw the state he was in and learned its cause, he turned to Ivan and commanded him to give up the paper at once and go about his business; but still came the answer—"I give it up only to the prince."

The stranger proved to be Tumanin himself, and great was his indignation at Ivan's cool firmness. He ordered, threatened, and then bade Alexie to take it by force; but that was more than he dared to do. Trembling from head to foot, in an agony of apprehension, he whispered to the secretary how great a favourite Ivan was with the prince, and the trouble such a proceeding would bring upon them both. Thus warned, the secretary tried to bribe Ivan, offering him even as much as ten thousand roubles and a place at court for the paper, or threatening to have him sent to Siberia if he refused.

Ivan sat coolly at his table, writing, and to all this made only the one firm reply, until the two scoundrels became vexed beyond bearing. They at once formed the plan of accusing him of the theft of a large sum, which Alexie was to swear had been taken from him, and

on the strength of this charge the powerful secretary seized him, and proceeded to tie Ivan's arms.

Ivan's loud cry for help was answered by the sudden opening of the door, and the appearance of the prince, accompanied by a tall, stately-looking man. Tumanin released Ivan and fell upon his knees, and Alexie shrank into a corner, both pale as death and trembling in every limb.

"I have heard every word," said the stranger, who was no other than the czar himself. "The great God, who has appointed to me the task of governing a nation, himself has led me here, to witness the way in which those whom I entrust with the duty of assisting me perform their offices. Leave the room, gentlemen; you shall hear from me again."

With agony written upon every feature they obeyed, and Ivan, who trembled at the very idea of finding himself in the emperor's presence, fell upon his knees, he hardly knew why. "Rise, young man," said the emperor; "you, at least, have nothing to fear."

He raised Ivan from the floor, and seated him at his own side. The next day found him in an honourable position at the imperial court; while the same morning Tumanin and Alexie began their journey to the wilds of Siberia.

Our Sunday Schools.

POOR JACK.

A GENTLEMAN going late one evening from St. Martin's Lane to Bloomsbury Street, London, saw a number of ragged lads—beggars, thieves, or both—standing in a knot talking, laughing, and swearing. Just as he passed, one of them shouted some jeering piece of impertinence after him. He turned round, and said kindly to the one who had spoken: "Did you speak to me, my boy?" He shambled a little away, muttering, "No, sir."

He then stepped into the middle of the dirty group, and said, "Boys, listen to me: I have something to tell you—a short story."

They were all silent in an instant; and then in the plainest and shortest manner, he told them of God's pity and love for them. After which he spoke to them of the life, and sufferings, and death of Jesus Christ. He said nothing of punishment, or of hell. He only tried to tell them all about Jesus, using the words of the Bible as much as possible. As he told them of how weary and tired and hungry the Saviour often was, all was silence. Then, as the end came nearer, trying to make the last awful scene seem true to them, he heard an occasional shuffle as one and another pushed nearer to hear how the good Lord had suffered for him. They listened with faces of awe—dirty enough but solemn—to hear of his agony and bloody sweat, his cross and passion; and by-and-by he heard—and God heard, too—little vulgar sobs of uncontrollable emotion. Dirty hands wiped dirty faces; and their round eyes moved from his lips as he told them that now, while he spoke to them, Jesus was standing amongst them, and that he loved them just as much as when he died on the cross for their sakes. The story ended, no one spoke. Suddenly the gentleman said, "Now, lads. He loved us very much; ought not we to love him? Who loves him? Let every one that wishes to love him hold up his hand as I do;" and he held up his. They looked at one another. Then one held his up. A little mass of rags, with only one shoe, and a little grimy face, half hidden in a shock of hair scarcely concealed by an old battered hat with no rim, held up his dirty little hand. It was a touching sight. One and another followed, till all the hands, just twelve in number, were up.

The gentleman then said slowly, "You all wish to love him. Now, dear boys, hear what he says to those who love him—If you love me, keep my commandments." Then, going straight up to him who had first held up his hand, the gentleman holding out his, said, "Shake

hands on it that you will promise me to try to keep his commandments." At once the little black hand was put in his; and the gentleman shook it hard, saying, "God bless you!" So he went round to all. He then gave them three shillings to be shared amongst them, for bed and bread, and said, "Good night." So they parted.

About three weeks after this the same gentleman was going under St. Clement Danes' archway. A little shoeblack was kneeling at one side. After the customary "Clean your bo-ots, sir?" the boy made a drive forward, and stood grinning with delight, right in front of the gentleman and his friend. The former had not the least notion who he was; so at last he said: "Well, my boy, you seem to know me; and who are you?"

"Please, sir, I'm Jack."

"Jack—Jack who?"

"Only Jack, sir, please, sir."

All at once it came across him who the lad was.

"I remember you now," he said. "Have you tried to keep your promise to love the Lord Jesus, and show how much you love him by obeying him?"

"Yes, sir, I have; indeed I have," he answered, with the greatest earnestness.

Inexpressibly delighted, the gentleman stopped and talked to him a little, making an excuse by letting him clean his shoes.

"Can you read, Jack?" he asked.

"Yes, sir, not over well; but I can make shift to spell out a page."

"Would you like a Testament of your own, where you could read for yourself the story you heard the other night?"

There was no answer, but half a chuckle of happiness at the bare idea. There was no pretence about the lad. The dirty little thief had set his face heavenwards.

"I see you would like it, Jack," added his friend. "Come to my rooms at —— to-morrow, and you shall have one. Good-bye."

Exactly at the appointed hour on the morrow came one modest, eager tap at the door. In walked Jack. He had been to some neighbouring pump, poor fellow, and washed himself, not clean but streaky. He had plastered his hair down meekly, in honour of his visit. There was nothing "taking" about him. He was very ugly; and had it not been for an humble, repentant look, would have been repulsive. That, however, he was not. The gentleman shook hands with him, said he was glad to see him, and made him come and sit by him.

"Jack, why do you want a Testament?"

"To read about him you told us of," said he shortly.

"Why do you want to read about him? because you love him, is it?

Jack nodded once, shortly and decisively. There was no doubt about the matter, not a whit.

"Why do you love him?"

Jack was silent. His little ordinary features moved in a singular way; his eyes twinkled; his breast heaved. All at once he dropped his head on the table, sobbing as if his heart would break. "'Cause they killed him," gasped poor Jack.

It was with some difficulty the gentleman restrained his own tears. The fervent belief in the Lord's death: the clear view which he had of it—that it was for him, and that he did in no way deserve it—had melted this poor little wandering heart as it never had been melted before.

He was allowed to cry until his sobs became less frequent, and then the gentleman read to him from St. John's Gospel, and talked to him of the great love of Jesus our Saviour, and of that happy home where we should fall at those blessed feet that were pierced for us, and tell him a little of the love we bear him. He was then shown how he could serve Christ here by being a little missionary, and striving to bring others to him.

His name was written, or rather printed, at his request, "werry large," in his Testament. The gentleman then prayed with him that the good Shepherd might help and guide this poor lamb in his dark and difficult path; and, with a little more talk about his prospects, they parted.

We need scarcely point out the secret of this happy history. That has been clearly shown already. Poor Jack believed that what the Lord did in dying on the cross, he did "for him," even for him who was so sinful, so unworthy! The belief of this won the

heart, as it always will "win the heart" of those who really believe it. Nothing else was needed. His heart was full of Christ and his love, and he longed to tell the other dying sinners of the way in which they too, might be happy, both here and for ever in heaven. This is the true missionary spirit—to know Christ so as to feel his dying love in our hearts, and then try and make it known to others.

Sunday school teacher! is this *your* spirit?

Our Societies.

THE FIRST AUTUMNAL MEETING OF THE BAPTIST UNION.*

The 12th and 13th of October, 1864, will be henceforth memorable days in the history of the Baptist Union of Great Britain and Ireland. For some years it had been thought by many that the Union was answering little practical purpose; and that it was possible to render it more efficient in consolidating the denomination, and in suggesting and sustaining efforts for its extension. The Annual Meeting in London last April displayed unwonted life, and inspired those who were longing for closer fellowship and increased effort with high hopes. Thus when it was announced that an Autumnal Session, in one of our large provincial towns, was in contemplation, the announcement was received with much satisfaction. As the time fixed drew near, and it was known that Birmingham was chosen as the place of rendezvous, that satisfaction increased; and when, at length, the full programme of the arrangements was published, all who felt any interest in the matter anticipated the Session with joyous expectation and hope. We confess to have shared in that anticipation; and hence we cheerfully travelled upwards of two hundred miles to meet the brethren. Thank God! we can say that our largest expectations were more than realized. More instructive, refreshing, quickening services we never attended.

The first meeting was held on the Wednesday morning in Cannon Street Chapel; and, as was most proper, was a service of prayer and praise. Over this meeting the venerable John Howard Hinton presided. On entering the chapel a few minutes after half-past ten, we found it already full; the lower part with ministers and delegates to the number of about four hundred, and the galleries with ladies. The President gave out a few verses of Dr. Watts's well-known hymn, "Come, let us join our cheerful songs," &c., which were sung with great heartiness and harmony by the whole assembly. Dr. Prichard, of Llangollen, and Messrs. Katterns, of Hackney, and Hunter, of Nottingham, then implored the divine blessing.

This service being ended, the Rev. J. P. Mursell, of Leicester, chairman of the Union for the present year, proceeded to deliver his opening address. He commenced by congratulating those assembled on the revival, widening influence, and augmenting strength of the Union. After brief and appropriate references to some of the most eminent Nonconformist ministers who have laboured in Birmingham, whose names are held in high esteem for their works' sake (among whom we regret that the name of that saintly man, Samuel Pearce, was not included), Mr. Mursell went on to show the importance of combination when based on sound principles, and the best means for preserving it and rendering it subservient to the ends its advocates contemplate. Adverting to the position of Baptist churches in relation to combination, he gave utterance to the following sentiments, which were loudly applauded:—

"As a denomination, if we have not been foremost, we have always been firm, in the advocacy of the independency of the churches; indeed, we have been held by some to be pruriently jealous lest the principle of their entire freedom should be impugned or impaired, a jealousy which few among us would condemn. No advantages, in my humble opinion, which can be secured by a confederacy of churches, could compensate for an infraction of their individual liberty, a distinction and a privilege which, though it may be by some esteemed a weakness, is, in reality, the secret of our strength. To say the least, its maintenance puts us in sympathy with apostolic spirit and precedent.

"But independency is one thing, and isolation is another. Societies which are self-originate, self-sustained, self-controlled, may

* By One who was There.

surely coalesce for some common and mutually useful purposes, at the same time retaining, in all its integrity, their separateness of authority and function. To withhold sympathy with a confederate body, therefore, on such grounds (*i.e.*, their subversion of independency) would be to push a principle beyond its legitimate bounds, and to evince a sensitiveness hurtful to enlarged sympathies and general progress. We may rest assured that any union, which should either directly or covertly interfere with the internal affairs of our distinct fellowships, would invite and ensure its own destruction."

In speaking of the zeal sometimes displayed in seeking the increase of numbers, and the prurient impatience of results occasionally manifest, Mr. Mursell warned us against the indulgence of such feelings, as extremely pernicious:—

"When this false fervour takes hold of societies or of bodies of men, it leads to a sort of restless hankering after fruits, after palpable and prompt issues, until it engenders a tendency to *numerical display*; the progress of real religion is estimated by the actual numbers added within given periods to the community; and depression, the fruit of disappointment, follows when such effects do not ensue with almost geometrical progression. Might not this sometimes influence our local Associations, so that, as the yearly Session comes round, we become unhealthfully anxious to swell the list of reported additions, and hold this as the test of the measure of the divine presence in our midst? As though the Spirit of all grace were subject to times and seasons, and regulated his divine operations by our artificial and fleeting calculations! Some men, a sort of spiritual statisticians, would delay sweeping their lyres in the imperial temple till they had taken the census of the hosts of heaven. Is not this superficial piety and semi-commercial religion rather a feature and bane of our times?"

Here is a passage on the importance of unselfishness, which every minister should read and remember:—

"If the spirit of animation which the Union is evincing is to be maintained—is to be the forerunner of a healthy and enduring career—it must be pervaded by a frank, hearty, and fraternal temper. Clearly defining to our minds the objects we pursue, and attaching to them the importance they claim, we must address ourselves, as with the heart of one man, to their combined and cheerful attainment. There must be among us, brethren, no petty jealousies, no assumptive airs, no personal ends. He who is ambitious of distinction, of drawing attention toward himself, of forming the centre of his own little world, who has self-constituted standards of taste, of intellect, and of piety, would die of inanition in association with others. There are some men to whom personal estimation is as the bread of life, who delight to stand alone, to occupy a solitary eminence whether it be a mound of earth or an emerald throne, to sway a self-constructed sceptre, and to regale their ears with the applause of the many, whether it be from the classic heights of Areopagus, or from the crowded purlieus of the Forum. Happily, these are exceptions to a general rule, a sort of *lusus naturæ* in the grand economy of social life; men whose notoriety depends on their isolation, and who therefore neither derive from nor impart refinement to the age in which they live; they resemble the fitful meteor which attracts a temporary gaze, rather than the beautiful and modest planet which mildly shines during recurring seasons, and which revolves in quiet but impressive harmony with its sister spheres. But minds of a different mould, of more healthy instincts and modest mien, delight in kindred affiliance, revel in the light their fellows shed, attain to the high and precious eminence of esteeming others better than themselves. If this spirit, my respected brethren, do but pervade the Union whose interests we seek to promote to-day, it will secure the approbation of God and the esteem of men; it will not only be invested with a moral charm, but will unfold an enduring life."

Several objects were enumerated, which it was thought the Union might endeavour to promote; such as the raising of funds for the erection of chapels in populous and necessitous districts; the closer connection of the two sections of the denomination; the removal of all national and ecclesiastical exactions from nonconforming communities; watchfulness of popular education; and the establishment of a denominational fund for the relief of the widows of ministers and of superannuated labourers. Especial stress was laid on the last subject, as being one deserving our immediate and best attention. We were then reminded that though our chief business was with questions affecting the welfare and progress of our own body, yet there were times and seasons when we might and could unite with other associations of good men for the advantage of the commonwealth and the advancement of truth throughout the world. And here the charge of bigotry, sometimes brought against us, was met and nobly repelled. We give the vindication entire:—

"We have sometimes been charged as a denomination with bigotry, but upon us, in the language of another, 'the poisoned arrow will fall pointless.' People who undertake to hurl epithets at their Christian brethren should take the trouble of trying to understand their force. Bigotry does not consist in an earnest attachment to, and firm advocacy of, tenets we conscientiously approve, but in *denying to others the liberty of doing the same*. There is no body of men who

have contended more consistently, and who continue to maintain more firmly, the indefeasible right of private judgment, than that whom this Union represents. Attempts have been made to affix this offensive charge upon us, by those who should know better, through the practice of strict communion (from which I personally dissent) which some of our churches adopt; but the accusers should bear in mind that our esteemed and beloved Christian brethren of other fellowships require, *as a rule*, baptism as a term of communion. Unbaptized persons seeking admission to their fellowship would be required to submit to that ordinance before they would be deemed eligible to the privilege. What is this but the very practice which is condemned in the instance of our friends of strict-communion principles? The only distinction is that in the one case a wider view is taken of the nature of the baptismal rite than in the other. But this more specific idea of the scriptural nature of water baptism is as conscientious a matter on the one side, as the requirement of the baptismal vow without regard to subject or mode is on the other! Where, then, is the room for the use of ungenerous stigmas? It is high time that the last relics of this ignoble spirit, between bodies who hold the same great truths and adopt the same ecclesiastical polity, had subsided. The Baptist denomination throws from it with utter scorn the adoption of a servile temper, and will never strike the flag of self-respect among the denominations of the age. It has no unmeaning blandishments to ask and none to confer, but it counsels and stands ready to cherish in all honesty and godliness the 'charity which suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, which doth not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil.' Let us, brethren, put on this celestial virtue as a robe, and walk abroad in the sight of the nations as the lowly followers of the divine Redeemer, wrapt in its beautiful and graceful folds."

After touching on several other topics, which our limited space will not suffer us to enumerate, and which probably most of our readers have seen in *The Freeman*, our brother concluded in the following eloquent and impressive manner:—

"Gentlemen and Christian brethren,—We have a brilliant heraldry and a noble descent. We belong, however unworthily, to that long line of men who have, during successive ages, protested with unfaltering voice against corruption and tyranny both in Church and State; who have summoned generations to pause and think; who have, through evil report and good report, advocated saving truths and simple ordinances. But 'the fathers—where are they? and the prophets—do they live for ever?' It shall be our ambition to act as becomes our illustrious ancestry, an ancestry before whose celestial attributes coronets and crowns wane and decay. We will, in our passage to the grave, resolve to emblazon, with firm and modest hand, our armorial sign on the old and sacred escutcheon; to hand on the trust committed to us improved, or at least unimpaired; and to leave to those who succeed us some additional inducement to be faithful to the principles we love, and the practice we approve. Onward, brethren, onward, under the eye of the great cloud of witnesses, and the smile of the divine Lord! Some of us are destined before long to retire from the conflict and to quit the field. As the scene of life closes around us, and the portals of the tomb open before us, who, oh! who, but must envy that great and inspired creature who, as he loosened his sandals, and laid aside his staff, could exclaim, in accents as classic as they are divine,—'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing.'"

At the close of his comprehensive, able address, Mr. Mursell sat down amid loud applause. The Rev. W. Robinson, of Cambridge, moved a resolution, thanking the chairman for his address, and respectfully requesting him to place it at the disposal of the committee. The Rev. N. Haycroft, of Bristol, seconded the resolution, which was unanimously adopted.

The Rev. J. H. Millard, of Huntingdon, one of the secretaries of the Union, and to whose indefatigable exertions it largely owes its present success, then read an address from the committee; in which, among other subjects of interest, the chief object of the Union was thus described:—

"The Baptist Union, dear brethren, has for its primary object the strengthening and benefiting of the churches by binding them together with the cords of holy love. This is an end, indeed, which may be incidentally accomplished by societies formed for other purposes, but the Baptist Union alone contemplates this as its proper work, and its peculiar glory. And you will readily acknowledge that there is ample scope for such Christian labours. Our churches love liberty, and cherish with fond devotion that freedom of conscience for which our fathers nobly contended unto death. We will allow no man, and no authority amongst men, to exercise the least control over our private judgment. But have we not dwelt too much apart, and been prone to feel some jealousy of close association with our brethren, lest association should at some time beget restraint? Have we not sometimes, whilst separating conscientiously from churches of a less simple discipline and less scriptural faith, even held ourselves aloof from brethren holding the same faith,

observing the same order, and bearing the same name? Separations between brethren can never be pleasing to him who said, 'By this shall all men *know* that ye are my disciples, if ye have love one to another.' It is the object, then, of the Baptist Union, its main and immediate object, to bring the Baptist churches of this kingdom into closer and more loving fellowship with each other, to remove the barriers that may unnecessarily exist to a more frequent and more fraternal intercourse, and to establish such relations amongst the brethren generally as shall enable them to co-operate more easily and fully in every good work."

The address was cordially received by the assembly.

In accordance with the programme which had been published, the Rev. G. Gould, of Norwich, then read a paper on "Romanism and Scepticism viewed in relation to Baptist Principles." Of this paper it is impossible to speak too highly. It exhibited extensive acquaintance with the subjects it embraced; was marked by great breadth and clearness of thought, lucidness of arrangement, and force of style; and was impregnated with a fine Christian spirit. During the reading of it Mr. Gould was frequently cheered, and its close was the signal for an outburst of long-continued applause. This paper, together with the others, will shortly be published in a cheap form for general circulation. We commend them to the notice of our readers, as every way worthy of a careful perusal. The Rev. Dr. Gotch, of Bristol College, moved, and the Rev. S. G. Green, President of Rawdon College, in a short but able speech, seconded, a vote of thanks to Mr. Gould, which was unanimously accorded.

The Rev. W. Underwood, of Nottingham, next read a paper on "The General Baptist Denomination: its Past History, Distinctive Peculiarities, and Present Position." The document was one of great interest, but rather too long; and though the whole tone of it was admirable, yet we thought the writer took a somewhat undue advantage of his position to argue the points of difference between the two sections of the Baptist body. As to the present position of the General Baptists, Mr. Underwood said that—

"The following statistics gave a general idea of the present condition of the Connexion:—Number of churches, 150; members, 21,031; ministers, 100; chapels and preaching-places, 270; Sunday scholars, 28,923; Sunday school teachers, 4,194. Not fewer than one-third of the churches were destitute of stated pastors, and were supplied either by brethren who had retired from the pastorate, by students, or by occasional preachers, the latter being rather numerous. Three-fourths of the ministers had the benefit of academical preparation. The amount of income which they received was below the average of what was given in some other denominations, but was much higher than it was twenty years ago. About one-fifth of the ministers had been received from other denominations, chiefly from the Particular Baptists, so that their doctrinal training had not been uniform."

He closed by advocating a closer union between the two sections of the denomination. The Rev. Dr. Evans, of Scarborough, moved a vote of thanks to Mr. Underwood, which was seconded by the Rev. W. Walters, of Newcastle-on-Tyne, who said "he cared little comparatively for the five or the fifty points distinguishing the Particular from the General Baptists, and would be glad to have the distinctive names buried in oblivion." After some observations by Messrs. Stevenson and Pike, of Leicester, and Mr. Lewitt, of Nottingham, the chairman expressed in a few words the pleasure which it had given them to meet the General Baptists that morning. He then put the motion, which was carried unanimously.

The Rev. W. Robinson, of Cambridge, now rose to propose the adoption of a petition he had prepared to the House of Commons, praying that honourable House to adopt without delay such measures as to its wisdom might seem best, for inquiring whether our national ecclesiastical establishments be not unjust and injurious. He supported his motion by a very excellent speech, in the course of which he observed that—

"It laid the axe to the root of the matter, and took their movement on that subject out of the mere range of party politics, and made it an expression of their religious faith, and of their homage to the King of kings. He wished them to agree to the petition he would propose on that day, because not only had they then a greater meeting than they would be likely to have in April next, but because it was possible there would be a general election before April next, in which case he would like them to be able to go to the candidates in their respective districts, and say, 'Sir, I believe that the rule of ecclesiastical affairs by the civil authorities in Great Britain is injurious to the Nonconformists, disastrous to the country, and dishonouring to God. Will you now pledge yourself to support an inquiry into the system?' He hoped the petition, if adopted, would receive the sanction of members of the churches not present, that it would be widely circulated, and that it would be taken as an expression of their religious faith, and not regarded as a merely political movement. All the world was waiting for the separation, practical and real, of the spiritual and temporal authorities. In 1838, Lord Palmerston affirmed the principle to be true with regard

to Italy. Then why should it not be so here? and this country, the pioneer of commercial freedom, be the herald of the religious liberty of all nations?" (Loud applause).

The motion was seconded by Mr. W. Morgan, of Birmingham. An animated discussion followed, in the midst of which it was decided that the debate should be adjourned till after dinner.

The ministers and delegates attending the meeting dined together at the Royal Hotel, under the presidency of Mr. W. Middlemore, the chairman of the local committee. After dinner, the Rev. J. J. Brown, in the name of the local committee, gave a hearty welcome to the chairman, secretaries, and committee of the Union, and all the ministers and delegates who had that day favoured them with their presence. Short speeches having been delivered by Dr. Underhill, the Rev. R. W. Dale, minister of Carr's Lane Chapel, Birmingham, who represented the Congregationalists, Dr. Acworth, and Mr. Levi Coffin, of America, a member of the Society of Friends, the Session was resumed at Cannon Street Chapel. The propriety and merits of Mr. Robinson's petition were freely considered. At length it was resolved, after a long conversation, in which Messrs. Trestrail, Green, Gotch, Walters, Thomas, Robinson, Underhill, Winks, and others, took part, to appoint a committee to draw up a form of petition, and bring it up the next morning. The Session was then adjourned to the morrow.

In the evening we went to the handsome chapel in Bristol Road, built a year or two ago for the Rev. J. J. Brown and his friends, and called after the "morning star of the Reformation," Wycliffe Chapel. Here, according to the arrangements of the Birmingham brethren, the Rev. W. Brock, of London, was to preach. The chapel was densely crowded in every part. At half-past seven, the Rev. Isaac Lord entered the pulpit, and proceeded to conduct the devotional part of the service. This being ended, Mr. Brock announced as his text the words of Paul—"*For Christ sent me not to baptize, but to preach the Gospel*" (1 Cor. i. 17). Commencing by observing that Paul's business, that on which his heart was set, was the salvation of men, he went on to inquire whether baptism was ever employed by the apostle for the accomplishment of this work. Four propositions were here laid down:—first, that baptism is not efficacious to salvation; second, that it is not essential to salvation; third, that it is not contributive to salvation; and fourth, that it is not preliminary to salvation. In the advancement and support of these propositions, the preacher referred to the growing stress which was being placed by all who baptise infants, whether Episcopalians, Presbyterians, Methodists, or Congregationalists, on baptism as in some way helpful to salvation. He then asked, if baptism was neither efficacious, essential, contributive, nor preliminary to salvation, what was it? If it occupied neither the higher, nor lower, nor intermediate place, what place did it occupy relatively to a sinner's condition in the sight of God? He answered, None at all. Until men were reconciled to God, they had no business with baptism; they were in one sphere, and baptism was in another. It was a privilege they were unable to enjoy, a duty they were unable to discharge, an act they were unable to understand, an institution which, until the preaching of the Gospel had become the power of God unto salvation, must be reverently let alone. Mr. Brock closed with an explanation of the significance of baptism as administered to believers. The sermon was a masterly performance, and was delivered with that manliness and earnestness for which the preacher is so justly celebrated. The attention of the audience was riveted throughout.

On Thursday morning, at ten o'clock, the ministers and delegates re-assembled in the school-room attached to Wycliffe chapel, under the presidency of the chairman of the Union. The Rev. Dr. Thomas read a form of petition to the House of Commons on the relations of Church and State, which had been agreed to by the committee appointed the previous day. The petition was substantially the same as that which had been prepared by Mr. Robinson, but was worded with a more strict regard to parliamentary form. On the motion of Mr. Robinson, seconded by Mr. Morgan, it was unanimously resolved—

"That the petition now read be adopted by the Union, and be signed by the chairman and officers of the Union, and that Mr. John Bright, M.P., be requested to present it to the House of Commons."

A deputation consisting of two or three local gentlemen was appointed to wait on Mr. Bright, requesting him to present the petition; and the Rev. J. H. Hinton and Dr. Acworth were likewise appointed to attend the meeting of the Congregational Union at Hull to draw attention to the question.

At half-past ten we met in the chapel for praise and prayer; and were rejoiced to find that, as on the previous morning at Cannon Street, Wycliffe was well filled. Dr. Thomas, President of Pontypool Col-

lege, presided; and Drs. Acworth and Angus, and the Rev. J. Mursell, of Kettering, prayed. The chairman of the Union opened the subsequent business by saying that if the Baptist Union was to be perpetuated in its now, he hoped, revived form, they must have some funds. He thought gentlemen should distinctly bear that in mind, and that they should take measures to put that institution on an equal footing with the many other institutions connected with the Baptist body. Subscriptions would be received by the secretary, and it was desirable that an income of at least £250 a year should be placed in his hands.

The Rev. J. H. Hinton introduced a deputation from the Freedmen's Aid Society, consisting of Mr. Levi Coffin and Mr. A. Allbright. The latter gentleman read a memorial explaining the objects of the Society, and asking the assistance of the Union in its efforts to relieve the pressing necessities of the escaped slaves who have taken refuge within the Federal lines. He then briefly addressed the meeting, calling special attention to the subscriptions that had been received from America at the time of the Irish famine. The Rev. J. H. Hinton, in a brief speech, moved the following resolution:—

"That on unquestionable evidence there are now far more than a million, and probably one and a half millions, of refugees from slavery, under the sheltering care of bands of Christian benefactors from the Northern States, and that these Christian benefactors are carrying on a great and successful work with inadequate means and overtasked strength. That these facts, in connection with the contribution by America of the magnificent value of full £200,000 to Ireland and Lancashire in the time of their distress, call now on the Christian people of Great Britain for an adequate and grateful return; and the Union therefore recommends the case as one for prompt and liberal contribution throughout the Baptist churches."

The Rev. F. Trestrail seconded the motion, which was put and carried unanimously.

The Rev. W. Walters introduced the Rev. A. Dez, minister of the Baptist church and congregation in Paris, whose chief object in visiting this country, he said, was to collect funds for the erection of a new Baptist chapel in Paris, where more church accommodation was much needed. M. Dez briefly addressed the meeting, and referred to the desirableness of evangelizing France, a work that he believed could not be carried out so well by any other Protestant body as by the Baptists.

The Rev. C. M. Birrell, of Liverpool, read the paper he had prepared at the request of the committee, on "The influence of the Present Times on Personal Religion." After remarking that times of ease, such as we now enjoyed, were more perilous to godly men than the seasons of persecution through which our forefathers passed, he noticed how the mental activity of the age, the commercial enterprise, the social amusements, were prejudicial to a religious life. We give one extract, to which we call special heed:—

"How to preserve the balance between these courteous relations with the world which were imperative upon them, and the friendship with it which was death, was the problem of perpetual pressure at the present day. Christian fathers and mothers had adopted a style of entertainment which had no tendency to form a religious household. With nothing in itself positively sinful, a certain mental restlessness, a dependence on excitement, and a love of the frivolous, had been created in the young, that unhinged the attention, and disqualified for religious thought. There might be nothing wrong in the dance, not much wrong possibly in the midnight party; yet, when these filled a large space in the time and talk of the family, reasonable young persons felt their incongruity with what was spiritual, and concluded that their parents, whatever they might profess, did not mean that they should not grow up to be like persons with whom they were thus associated, and who were with so much ceremony invited to their homes. It might be asked whether he recommended the dull, formal, profitless gatherings in which no one had anything to convey to another but tedious gossip. He would reckon it base to impute to Christians the inability to make time pass both intelligently and joyously; but he would rather that their daughters endured the gloomiest evenings ever imposed, than be doomed to gallop round a room in the embrace of any empty fellow who might happen to have a passable person and an ability to cut the most recent figures in that kind of *divertissement*. In the one case their patience would be tried, and by being tried perhaps improved; in the other their self-respect would be lowered, and the bloom of protecting modesty imperiled."

In conclusion, Mr. Birrell spoke of the course necessary to be taken by Christian ministers in such times of peril, and strongly recommended the establishment of periodical *réunions* among the members of churches, for the purpose of the study of the Scriptures. The paper, which was one of the highest excellence, was listened to with the most devout attention, and produced a deep and salutary impression on the meeting. A vote of thanks was appropriately moved by Dr. Angus, of Regent's Park College, and seconded by the Rev. W. R. Stevenson, of Nottingham, and heartily adopted.

The next subject was "Church Work

in large Towns;" and was introduced by the Rev. J. P. Chown, of Bradford. He divided the subject into three heads: first, some of the features of the districts in which the church's work had to be done; second, some of the means by which the church was to be made ready for the work; and, third, some of the ways by which the work might be accomplished. These heads were illustrated at great length and with much earnestness. Our honoured brother embodied in the paper many of the methods by which his own useful ministry has been distinguished, and affectionately commended them to the consideration of the churches. The usual vote of thanks was moved by the Rev. W. Brock, and seconded by the Rev. J. T. Brown, of Northampton, and warmly accorded. Mr. Brown, referring to the difficulties of rural church work, as compared with the work in large towns, said that he had been requested by the committee to prepare a paper on the subject. He had not been able to do so, and he accordingly referred the subject back to the committee, in the hope that some brother would be enabled systematically to deal with it at the next Session of the Union.

The Hon. and Rev. R. W. Noel read the last paper, on "Individual Effort for the Conversion of Sinners." It was a theme congenial to the writer's heart, and was treated by him with all the gravity and earnestness it demands. It has been well described by a writer in *The Freeman*, as "an elaborate and carefully-considered version of the solemn and earnest address he delivered at the meeting of the Union held in London last April." On the motion of the Rev. H. Hunter, of Nottingham, seconded by the Rev. J. Martin, the thanks of the meeting were given to Mr. Noel for his important paper. The chairman pronounced the benediction. The ministers and delegates then adjourned to the Royal Hotel, where they sat down to an excellent repast, under the presidency of Mr. J. H. Hopkins. After dinner, the Rev. Dr. Acworth proposed—

"That the hearty thanks of the Union be given to their kind and hospitable friends at Birmingham; and more especially to W. Middlemore, Esq., chairman of the managing committee, and the Revs. C. Vince, J. J. Brown, and B. C. Young, the local secretaries, for their unwearied and most effectual attention to the comfort of the delegates and visitors."

The Rev. P. Trestrail seconded, and the Rev. J. P. Mursell supported the motion, which was passed amidst loud applause. The Rev. C. Vince and the Rev. J. J. Brown acknowledged the compliment paid to them. The Rev. J. P. Chown proposed, and the Rev. J. H. Millard seconded, a vote of thanks to the preachers, and coupled with the vote a request that the Rev. W. Brock would allow his sermon to be printed forthwith. The motion was passed. The Rev. W. Brock said he would be most happy to hand over his MS. to any suitable person, but he confessed he would not like to bury it in a magazine. A vote of thanks to the chairman brought the work of the Session to a close.

In the evening, we went to Graham Street Chapel, where Mr. Noel was to preach. The place was crowded to suffocation, and many were unable to obtain admission. The Rev. J. Lewitt, of Nottingham, conducted the devotional part of the service. The venerable preacher chose for his text Acts xiii. 38, 39; and was listened to with the closest and most solemn attention, while, for upwards of an hour, he unfolded with quiet, simple, fervid eloquence, the way of salvation. It was a beautiful close to a series of services which had proved to many souls times of refreshing from the Divine presence.

We cannot lay aside our pen without congratulating Mr. Millard, the working secretary of the Union; Mr. Mursell, the chairman; and the committee, on the success of this experimental Session. We must also add our thanks, to those of many grateful hearts, to the Birmingham ministers and friends, for their liberal and loving Christian hospitality. We praise the Giver of all good for the manifold tokens of his favour visible throughout the services, and pray that the richest results may follow. And, finally, we express a hope that many such meetings may be enjoyed by the members and friends of the Baptist Union in future years.

Intelligence.

FOREIGN.

THE GOSPEL IN ITALY.—We have more than once given information respecting the interesting mission which has recently been commenced, by some members of our own denomination, in Italy. The following letter from Mr. Wall, the missionary, gives pleasing intelligence respecting the progress of the effort:—

"Bologna, Sept., 1864.

"Dear Brother,—I mentioned in my last that one of the officials was coming to the meeting for the soldiers. When he came I found he was a rather intelligent corporal, who was more desirous to dispute than to inquire for the way of life. Having two brothers, the one a monk at Naples, and the other in a Tuscan convent, and thinking himself well instructed in matters of faith, he wished to preserve his comrades from error, by proving from the Scripture that the priest had power to reconcile us to God. I gave him the Testament, and he commenced searching in a professional manner for certain passages which he seemed to imagine would easily be found. Not finding such, and being pointed to the opposite, he felt relieved when I asked him to take the book and search, and come again. He came one afternoon, and said, as I entered the room, 'Sir, we have no more need of the priests; Christ has reconciled us to God.' He continued to come,—not to dispute, but to inquire; and in a very few weeks after, I found that he gathered other soldiers about him, and read the Scriptures in the barracks. When the great heat began the soldiers were sent to the camp, and as it was further from the city than we thought it would be, they came to see me before leaving. It was encouraging, because I believed the cause of their emotion was the change which God himself had wrought in their hearts. They met with some difficulty with the careless and the sceptical, but their conduct seems to have had an influence even upon such. After they were gone from the city some few were left, merely as a guard. One of these, who had thought little of the Word during their presence, being left alone, became sad and almost melancholy. He had sought salvation according to the Romish system; when at Naples he had pursued the most rigorous course of penance: he had made crosses on the floor of the church till his mouth was filled with blood; and finding the priest a deceiver, in a fit of desperation he had thrown the book at him, and, hurrying from the confessional, had become a blasphemer. He wished to speak with me about the pardon which comes from heaven. Pardon from heaven is something new to the poor Italian: when it was shown to be promised in the Scripture to all who seek it, through Calvary, and the Scripture was presented to him, he received it with tears of joy, and kissed the hand which gave it.

"In this letter I am able to give you an idea of how the work is commenced in an Italian city. When the heat was becoming almost suffocating, and we had suffered from intermittent fevers, it seemed desirable to seek a change of air. At this juncture a Waldensian pastor who came here to perform a matrimonial service (the Evangelici have no legal power to do so), wished me to accompany him to a small city where a few persons desired to know something of the Gospel. We went together. The city was nearly twenty miles from the railway, and as we hoped to have a service in the evening, although it was the Sabbath, we proceeded direct. The road we passed along was shaded by elms, connected the one with the other by loops of vine, bearing large purpling clusters which seemed transfigured in the warm evening light. But in the midst of this it was needful to remember that death was at the door; for on either hand was a ditch of stagnant water, which, though it seemed a paradise to the frogs, which were making a noise almost like that of pigs in England, was a fruitful source of nuisance to every sense, and of disease. We passed several villages where the children were at play, the young men and maidens dancing, the old people at the doors, or sitting in the shade of gourds, which spread their broad leaves and magnificent fruit, or rude but picturesque trellis-work, in almost every garden. Entering the city after sunset, we found it impossible to arrange for a public service, and so we sought and found our friends, whom we found gathered in the cottage of a poor crippled woman. They were glad to see us, glad to know the arrangements they had made were acceptable, glad to tell their tale of hope and fear, and glad to hear the voice of prayer and encouragement. When we went out the next morning, we found the cry gone forth, 'The Protestants are come.' The people in the streets formed little groups, who seemed to be making a confusion of inquiries, and we noticed, in passing, that all saluted us, and smiled, as if our visit, though unexpected, was agreeable. That evening a service was held in a large room, which was crowded with persons of every class, who listened attentively to a simple exposition of the Gospel, and expressed their gratification as the minister concluded by the loud clapping of hands. It was evident the people were prepared, so the Evangelist consented to remain some days, and I engaged to return at the end of the week.

"On my return I found the meetings had been well attended; a gentleman was ready to receive me into his house, and to make